

✠ Syr. Iohan. Oldecastel. the. worthy ✠



Deu. 10. 17. *of Iesus. Christ.*

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chosen/ proued/ and purysyed by fyre/
yet shall the vngodly lyue wyckedly styll
and haue no vnderstandynge. Dan. 12.

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205 C3

A B R E F F E
C H R O N Y C L E

Concernynge the
EXAMYNACYON and DEATH
O F T H E
Blessed Martyr of CHRIST
Syr *Johan Oldecastell*
T H E
L O R D E C O B H A M.

Collected togyther by
J O H A N B A L E.

To which is added,
An APPENDIX of Original Instruments.

*In the latter Tyme shall manye be chosen, proved,
and purysed by Fyre, yet shall the Ungodlye
lyve wyckedly styll and have no Understandynge.*
D A N. xii.

L O N D O N :
Printed for C. DAVIS in *Pater-noster-row.*
M D C C X X I X.





THE PREFACE.



THE Reign which preceded Sir John Oldcastle's Troubles, is generally supposed to have first introduced into England the Custom of burning for Heresy. And William Sautre, a Lollard, is reckoned the first Instance of undergoing that Punishment, A. D. 1401-2. Fox expressly says so: And he is followed herein by Bishop Burnet and Mr. Collier. But the latter of these had forgot what himself had told us under Hen. III. of a Deacon, that Vol. I. p. 428.
apostatizing to Judaism, was first degraded at Ex Chron.
a Council at Oxford, A. D. 1222. and afterwards sentenced to the Stake by the secular Power. And there is pretty good Evidence Wikes, p. 39.
a of

Bale de
Script. Brit.
Cent. III.
c. 65. in Ap-
pend.

In Appar.
ad Eliz.

of a more early Example than even this. A Chronicle of London mentions one of the Albigenſes burnt A. D. 1210. And Cambden, it is thought, alludes to this, when he ſays, ex quo regnante Joanne Chriſtiani in Chriſtianos apud nos flammis ſævire ceperunt.

However, it is agreed on all Hands, that this ſevere Method of Proceeding was brought into England much later than into other Countries. This Biſhop Burnet ſeems to attribute wholly to the Reſolution of the People, when he tells us, That England, i. e. the People of England, (for he does not ſpeak of the Encroachments of the Pope) was not ſo TAME as to bear the Severity of thoſe Laws which were ſettled and put in Execution in other Kingdoms. He might with as much Truth and Honour to the Nation, have imputed it to the Clemency of our Princes, who were unwilling to exerciſe ſuch a Tyranny over their Subjects.

A. D. 1182.
Fol. 352. B.

So Hoveden, without any refined Reasoning; Publicani comburebantur in pluribus locis per Regnum Franciæ, quod Rex Angliæ nullo modo permifit in Terra ſua, licet ibi eſſent perplurimi.

Sir John Oldcaſtel, 'tis obſerv'd was the firſt NOBLEMAN that ſuffer'd for the Sake of Religion. Not Noble by Birth, but by his

Rap. Thoy-
ras, ſub
A. D. 1416.

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his Marriage with the Lady Cobham; upon whose Account he had the Honour of Summons to Parliament 11, 12, 14 Hen. IV. and 1 Hen. V. See Dugdale's Baronage.

Whatever hard Fortune Sir John met with from the Clergy of his Time, he has had, since his Death, a strong Party of Historians to vindicate his Reputation. Our Author Bale first led the Way. He has writ his Narrative with all the Warmth of one that had escaped the Flames: But has been more modest in it than Fox that copied after him; who, not content with making the Papists guilty of forging Oldcastle's Plot, charges them with forging the Records too, which prove he suffer'd for it.

The short Way our Author has taken to clear Sir John Oldcastle of dying for Treason, has been followed, I see, by other Historians. He tells us, that at the Parliament at Leicester 2 Hen. V. it was enacted, that the Lollards should be hang'd for Treason, and burnt for Heresy, p. 92. And since Sir John was one of that Number, no Wonder he suffer'd in both Respects. But in the Act, as Fox has printed it, I find no mention of this double Punishment for Lollardism. The Goods indeed of those that were convicted of it were to be forfeited; but that, as Collier has observed against Ful-

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ler, does not prove that the Law condemned them as Traytors. Besides Sir John Oldcastel was not only convicted of Heresy, but indicted of Treason before this *Act* was thought of, and was at last condemned upon his first Indictment. The foreign Historian I before cited, tells us, 'tis plain he did not suffer for Treason because he was burnt. By the same Way of arguing it might be proved, he did not suffer for Heresy because he was hang'd.

But I don't design to enter into a Controversy with Sir John Oldcastel's Abettors. I am only unwilling our Zeal against Papists, should lead us into the same Fault we accuse them of, that of admitting into the Number of Confessors, those who little deserve the Character.

I shall only subjoin a brief View of Sir John's Tryal, and correct by the Way some of our Historian's Mistakes, after I have asked Pardon for one of my own, viz. for printing in pag. 20, 47, and 79. MCCCCVIII. for MCCCCXIII.

SIR

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- 1413-4 **S**IR *John Acton*, &c. burnt.
Pag. 10, 93
- 1415 *John Hufs* suffer'd Death at *Constance*,
and *Jerom* of *Prague* the Year
following. p. 10
[*Bale* therefore should have said, that
Sir John Acton died more than
two Years before *Hufs* and *Jerome*
of *Prague*, not more than FOUR.]
- 1387 *Wickliff* buried at *Lutterworth* in
Lincolnshire. [Our Author should
have said *Leicestershire*.] p. 20
- 1413 Archbp. *Arundell* assembles a Synod
at *St. Paul's* against the *Lollards*. *ib.*
Seven Inquisitors lay before them
266 heretical Conclusions collect-
ed from *Wickliff's* Books. p. 21.
Sir J. Oldcastel complained of there
as the Head of the *Lollards*. p. 22
The Archbishop lays the Complaints
before the King at *Kenyngton*. p. 23
The King intercedes for *Sir John*
with the Abp. and sends for him
himself to persuade him to re-
nounce his Herefy. p. 24
Gives the Archbishop Leave to cite
him. p. 25
The Archbishop accordingly sends
his Summoner to the Castle of
Towlynge with a Citation. p. 25
Sir John rejecting a private Sum-
mons,

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- mons, the Archbishop cites him
by Letters fix'd on the Gates of
Rochester Cathedral. *p. 26.*
- The Archbishop's Letters twice torn
down. *p. 27*
- He condemns Sir *John* of Contuma-
cy for not appearing, but still cites
him again to appear before him
the *Saturday* before the Feast of
St. Matthew. *p. 28*
- [*It should be the Saturday after St.*
Matthew, viz. Sept. 23. See
p. 37, 118, 119.]
- Sir *John* carries his Confession of
Faith to the King, who refuses
to receive it, and refers him to his
Judges the Bishops. *p. 28, 29*
- He displeases the King by appealing
from the Abp. to the Pope. *p. 36*
- Sept. 23.* He is brought from the
Tower to the Abp. sitting at the
Chapter-House at *St. Paul's.* *p. 37*
- His Examination. *p. 38, — 41*
- He delivers in his Answer in Wri-
ting, and refuses to give any o-
ther. *p. 41, 42*
- Time given him to consider of an
Answer till *Monday* following, *viz.*
Sept. 25. *p. 44*
- And several Articles sent the next
Day, upon which he was to de-
clare his Opinion. *p. 45.*
Sept.

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- Sept.* 25. Abp. removes his Judicial
Seat from the Chapter-House to
the *Dominican* Fryars. *p.* 47
Names of the Inquisitors. *ibid.*
Sir J's 2^d Examination. *p.* 49, — 73
The Abp's Sentence against him.
p. 73
To be published in every Parish
from the Pulpit in the Mother
Tongue. *p.* 78
Sir John Oldcastel carried back to
the Tower. *p.* 81
His Friends post up a Letter in several
Parts of the City in his Vindication.
ibid.
An Abjuration of his Principles counterfeited
on the other Hand by the
Clergy. *p.* 82
[About *Oct.* 28.] *Sir John Oldcastel*
makes his Escape out of the
Tower. *p.* 94
1413-4 *Jan.* 10. A Commission given out to
the Mayor of *London* for apprehending
him, &c. *p.* 150
The same Day, which was the *Wednesday*
after the Feast of the *Epiphany*, he and
others indicted for Treason, the very Day
on which the Infurrection was made. *p.* 155
Jan. 11. Another Commission issued
out to the Sheriff of *Kent* for apprehending
him. *p.* 138
Feb.

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Feb. 10. Sir Roger Acton and others, after being apprehended in *January*, were executed in *St. Gyles's Fields*. *p. 94*

[*Bale is mistaken in saying Sir Roger Acton was taken the Christmas after the Leicester Parliament, and that he was hang'd and burnt by Virtue of it, p. 92, 94.*]

1414 *Apr. 30.* The Parliament met at *Leicester*, wherein the Commons Bill against the Clergy's wasting their Temporalties was thrown out, and another against the *Lollards* pass'd. *p. 91, 92*

Mar. 28. A Pardon issued out for the *Lollards*, excepting Sir *John Oldcastel* and some few others. *p. 146*

1414-5 In *Hilary Term* Sir *John Oldcastel* outlawed for Treason. *p. 156*

1415 Abp. *Arundell* dies, and succeeded by *H. Chicheley*. *p. 95*

[*According to the Canterbury Register it should be 1413.*]

1417 Sir *John Oldcastel* apprehended by the Lord *Powys*. *ibid.*

Dec. 1. He is ordered to be brought up to *London*. *p. 144*

Dec. 14. Judgment given against him by the Lords for Treason and Heresy, and in *February* following executed. *p. 97*

A B R E F E



A B R E F F E
C H R O N Y C L E

Concerning the
E X A M I N A C Y O N and D E A T H
O F T H E
Blessed Martyr of C H R I S T
Syr *Johan Oldecastell*
The Lorde C O B H A M.

Collected together by *Johan Bale*, out of the
Bokes and Writtynges of those popyshe
Prelates which were present both at his
Condempnacyon and Judgement.

The P R E F A C E.



I N the prophane Historyes of olde Plutarch.
Oratours and Poetes, both *Grekes* Properc.
and *Latynes*, are they moche com- Cicero.
mended and thought worthy of Catullus.
eternall Memorye, which have eyther dyed Horatius.
Lucanus.
Stacius.

B

for

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for theyr naturall Contreye, or daungered theyr Lyves for a Commonwelthe. As we reade of *Codrus* that was Kynge of *Athens*, of *Quintus Curcius* the *Romane*, of *Ancurus* the *Phrygiane*, *Ulysses*, *Hermas*, *Theseus*, *Menechius*, *Scipio Africani*, *Mucius Scevola*, *Valerius Cocles*, the two Bretheren of *Carthago*, which were both called *Philenus*, and the thre noble *Decyanes*, with other diverse.

Exod. xiv.

Eccle. xlvi.

Judicum xi.

1 Reg. xvii.

2 Mac. vi.

In the sacred Scripturs of the Byble, hath *Moses*, *Josue*, *Gedeon*, *Jepthe*, *Delbora*, *Judith*, *David*, *Helias*, *Jofias*, *Zorobabel*, *Matthias*, *Eleazarus*, and the *Machabees*, theyr just Prayfes for theyr myghtye Zele and manyfolde Enterpryses concernynge the Chyldren of *Israel*. Amonge the Papiſtes also (which are a most prodygyouse Kynde of Menne) are they most hyghlye avaunced by lyenge Sygnes, false Myracles, erronyouse Writtynge, Shrynes, Rellyques, Lyghtes, Tabernacles, Aulters, Sensynges, Songes, and Holye Dayes, which have bene slayne for the Lybertees, Privileges, Auctorite, Honour, Ryche, and proude Mayntenaunce of theyr holye whoryffe Church.

Sigebertus
Gemblacen-
sis.

Petrus Equi-
linus.

Wicelius.
Vincentius.
Leander Vo-
lateranus.
Æneas.

As were *Antidius*, *Bonifacius*, *Benno*, *Thomas Becket*, *Johan* the Cardinal, *Petrus de Castronovo*, *Peter* of Millayne, *Paganus* of *Bergom*,

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Bergom, Stanislaus of Cracovia, Steven Co- Joan. Ec.
lyer of Tholose, Bonaventure of Padua, Ju-
lianus the Cardinall of Saynt Angel. And
in oure Tyme Johan Fysber, Thomas More,
Fryre Forest, Reynoldes, and the Charter-
house Monkes which suffred here in Eng-
lande, with an infynite Nombre more.
 What is than to be thought of those godlye
 and valeaunt Warryours, which hath not
 spared to bestowe theyr most dere Lyves for
 the Veryte of *Jesus Christ* agaynst the ma-
 lygnaunt Mustre of that execrable Antichrist
 of *Rome*, the Devyl's owne Vycar. Of
 whose gracyouse Nombre a very specyall
 Membre, and a Vessell of God's Eleccyon,
 was that vertuouse Knyght Syr *Johan Olde-*
castell, the good Lorde *Cobham*; as will
 plentuouly apere in this Proceffe folow-
 ynge. He that hath Judgement in the
 Sprete, shall easelye perseyve by this Trea-
 tyse, what beastlye Blockheades these bloudye
 Bellyegoddes were in theyr unfaverye Inter-
 rogacyons; and agayne what Influence of
 Grace this Manne of God had from above
 concernynge his Answers, specyallye in that
 most blynde and ignoraunt Tyme wherin all
 was but Darkenesse, the Sunne aperyng

Heb. xi.
 Acto. v.
 Apoc. vi.
 Joan. viii.

Sir Johan
 Oldecastell
 and the Bi-
 shoppes.

Joan. iii.

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Apoc. vi. Sacke clothe, as Saynct *Johan* hath in the *Apocalyps.*

Most surelye fulfilled *Christ* that Promes in him which he made to his Apostles. Cast not in your Myndes aforehande (sayth he) what Answer ye shall make whan these spirituall Tyrauntes shall examine you in theyr Synagoges, and so delyver you up unto Kynges and Debytees. For I will geve you soche Utteraunce and Wysdome in that Houre, as all your Ennemyes shall never be able to resyst. This onlye Sentence of *Christ*

Christes Disciple.

adjoined to his godly Answer, is ynough to prove him his true Disciple, and them in theyr folysh Questyons, the manyfest Members of Sathan. I remembre that xiiii. Yeares ago, the true Servaunt of God *William Tyndale*, put into the Prent a certen brefe Examynacyon of the seyd Lorde *Cobham*: The which Examynacyon was wrytten in the Tyme of the seyd Lordes Trouble, by a certen Frynde of his, and so reserved in Copes unto this our Age. But sens that Tyme I have founde it in theyr owne Wrytynges (which were than his uttre Enemyes) in a moche more ample Fourme than there. Specyally in the great Processe which *Thomas Arundell* the Archebysshope

The great Processe of Thomas Arundell.

of

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of *Caunterburye* made than agaynst him, wrytten by his owne Notaryes and Clarkes, tokened also with his owne Sygne and Seale, and so dyrected unto *Richarde Clyfforde* than Bysshop of *London*, with a generall Commaundement to have it than publyshed by him, and by the other Bysshoppes the whole Realme over.

Forthermore I have seane it in a Copey of *Thomas Walden*. in that Wrytynge, which the seyde *Richarde Clyfforde* sent unto *Robert Mascall*, a Carmelite Fryre, and Bysshope of *Herforde* undre his Sygne and Seale, and in a Copey of his also dyrected to the Archdeacons of *Herforde* and *Shrewesburye*. The Yeaere, Moneth, and Daye of their Date, with the Beginnynges of theyr Wrytynges, shall hereafter folowe in the Boke, as Occasyon shall requyre it. Besydes all this, *Thomas Walden* From whens this Treatyse cometh. beyng in those Dayes the Kynges Confessor, and present at his Examinacyon, Condempnacyon, and Execracyon, regestred it amonge other Proccesses more, in his Boke called *Fasciculus Zizaniorum Wiclevi*. He maketh mencyon of it also in his fyrst Epistle to Pope *Martyne* the fyft, and in his solemne Sermon *de Funere Regis*. Onlye soche Reasons have I added therunto, as the

Walden.
cont. Wiclevitas, in
Prologo
Doctri. 7.
li. 2. ca. 66.

aforenamed *Thomas Walden* proponed to him in the Tyme of that Examinacyon, as he mencyoneth in his fyrst and seconde Bokes *adversus Wiclevitas*, with the Manner of his godlye departynge out of this frayle Lyfe, which I founde in other Wrytynges and Chronicles. His Youthe was full of wanton Wildenesse before he knew the Scripturs, as he reporteth in his Answere, and for the more Part unknowen unto me, and therfore I wryte it not here. His Father the Lorde *Regnolde of Cobham*, *Johan Frofart* nombereth alwayes amongst the most worthy Warryours of *Englande*.

*The Christen
Manhode of
Sir Johan
Cldecastell.*

In all advennerouse Actes of wordlye Manhode, was he ever bolde, stronge, fortunate, doughtye, noble, and valeaunt; but never so worthy a Conquerour, as in this his present Conflyct with the cruell and furyouse frantyck Kyngedome of Antichrist. Farre is this Christen Knyght more Prayse worthy, for that he had so noble a Stomake in Defence of *Christes* Verite agaynst those Romyshe Supersticyons, than for anye temporall Nobylnesse eyther of Bloude, Byrthe, Landes, or of marcial Feates. For manye Thousandes hath had in that great Corrage, which in the other have bene most faynt

*Cowardes in
Christes Battels.*

harted

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harted Cowardes, and verye desperate Dastardes; where as he persevered most faythfullye constaunt to the Ende. Manye Po-^{Flatterers of great Men.}pythe Parasytes, and Menne pleasynge Flatterers have written large Commendacyons and Encomyes of those; but of soche noble Menne as this was, verye fewe or in a Manner non at all. Whan I somtyme reade the Workes of some Men lerned, I maruele not^{Parasites.} a lytle to se them so abundaunt in vayne Flatteryng Prayses for Matters of no value, yea, for Thynges to be dysprayed rather than praysed of Menne that were godlye wyse.

Polydorus Vergilius, a Collectour somtyme^{Polydorus Anglica Historiæ libro 4.} in *Englande* of the Popes *Peter Pens*, and afterwarde Archedeacon of *Wellys*, hath in this Poynt deformed his Wrytynges greatlye, pollutyng oure *Englyshe* Chronycles most shamefullye with his *Romysh* Lyes and other *Italysh* Beggerye. Battels hath he described there at large with no small Discommend-^{No Tales may be tolde out of Scole.}ynges of some Princes which were godlye; but the prevye Packyng of Prelates, and craftye Conveyaunce of the Spirituale, hath he in every Place almost full properlye passed over. He was to famylyar with the Byshoppes and toke to moche of theyr Counsel, whan

*No Menne
are learned
with him but
Italianes.*

he compyled the xxvi. Bokes of his *Englyshe* Hystorye. And not greatly is the Lande beholden unto him in that Worke, for anye large Prayse of Erudicyon that he hath geuen it there. A syngular Bewtye is it to a Christen Regyon, whan theyr auntyent Monuments are garnysed amonge others, with Menne of freshe Lytterature which therin hath small Remembraunce or non: Unlesse it be *Gildas, Bedas, Alcuinus, Joannes Scotus, Aldelmus, Neuburgus*, and one or two more, non are in that whole Worke mencyoned concernyng that, as though *Englande* had alwayes bene most barren of Menne lerned. This do I not wryte in dysprayse of his Lernynge, (which I knowe to be verye excellent) but for the Abuse therof beyng a most syngular Gyft of God.

*A worthy
Worke were
that afore
God and
Manne.*

I wolde wyshe some lerned *Englyshe* Manne (as there are now most excellent fresh Wyttes) to set forth the *Englyshe* Chronycles in theyr ryght Shappe, as certen other Landes hath done afore them, all Affeccyons set a part. I can not thynke a more necessarye Thyng to be laboured to the Honour of God, Bewtye of the Realme, Erudicyon of the People, and Commodite of other Lands, next the sacred Scripturs of the Byble,

Byble, than that Worke wolde be. For *Blasphe mouſe*
truly in thoſe they have there yet, is Vyce *Tryſtes are*
more avauced than Vertu, and *Romyſhe* *the Englyſhe*
Chronycles.
Blasphe mye than Godlyneſſe. As it maye
full wele apere unto Eyes of ryght Judge-
ment, in the lamentable Hyſtorye here fo-
lowynge, and ſoche other, which hath bene
longe hydde in the Darke. Marke dilygentlye
the Sentence of the ſeyd *Polydorus* concern-
ynge this good Lorde *Cobham*, and there upon
conſydre his good Workemanſhpy in other
Matters. In the Counſell of *Conſtaunce* (ſayth *Polydorus*
he) was the Hereſye of *Johan Wycleve* con- *Anglica H-*
demned, and two at the ſame Tyme burned *ſtoria li. 22.*
in that Cyte which were the cheſe Heades
of that Secte. All this is true, though the
feate Handelynge therof be altogether *Ita-*
lyſhe.

But where as he ſayth after, that whan *He upholdeth*
this was ones knowen to theyr Companyons *holy Churche*
in *Englande*, they conſpyred in theyr Mad- *with Lyes.*
neſſe agaynſt the whole Clergye, and fynal-
lye agaynſt the Kynge alſo, for that he was
than a Fawter of Chriſten Relygyon, ha- *Fabianus.*
vyng to theyr great Captaynes Syr *Jehan*
Oldecaſtell and Syr *Roger Acton*, he maketh
a moſt ſhamefull Lye. For how coude Syr
Roger Acton with his Companye conſpyre
upon

Asta Confi-
lii Constan-
tensis.

upon that Occasyon, beyng dead more than
iiii. Years afore; and Syr *Johan Oldecastell*
remaynyng all that Season in *Walys*: *Johan*
Hus suffred Death at *Constaunce* the Yeare of
oure Lorde *A. mccccxv.* in *Julye*: *Hierome*
of *Prage* in the Yeare of our Lorde *A.*
mccccxvi. in *Maye*, which were the two
Heades he speaketh of. Syr *Roger Acton*
was brent with his Companie in the Yeare
of oure Lord *A. mccccxiii.* in *Januarye*,
as wytnesseth *Walden*, *Fabiane*, and *Johan*
Major in theyr Chronycles and Wrytynges.

Judge the yll
Tre by his
Frute.

Now reckon these Nombres and Years, and
marke the propre Conveyaunce of this *Ro-*
myshe Gentyلمان, the Popes Collectour, to
clought up that croked Kyngedom of
theyrs. He can by soche Legerdemayne
both please his Fryndes in *Englande* and al-
so at *Rome*.

They were
Enemys to
holy Churche.

After that he foloweth with Lye upon
Lye, as that they came than to *London* to
destroie the Kynge, that he in his owne
Persone mett with them there in Armes,
that they cowardlye fledde, that some were
taken there and brent out of Hande, and
that the Lorde *Cobham* and Syr *Roger Acton*
were cast into the Tower of *London* upon
that Occasyon. Semeth it not a Matter
somewhat

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II

somewhat lyke to the Purpose (thynke you) *Burnyng was not than for Traytours.* that Menne shuld be there burned for makinge soche an Insurreccyon or Tumult? I trowe he hath cobled here somewhat workemanlye.

And where as he sayth in the Ende, that the Kynge therupon made an Acte, that they from thens forth shuld be taken as Traytours *Waldenus in Sermone de Funere Regis.* agaynste his owne Persone, which were proved to folowe that Secte, he maketh an abhominable Lye. For that Acte was made onlye at the Bishoppes Complaynte and false Sute in the fyrst Yeaere of his Regne, and by force of that Acte those innocent Menne than suffred. More than iiii. hondreth of *Well stored with Lyes.* soche manyfest Lyes coude I gather out of his Chronycles, moche more than myght more Eyes and Judgements do.

Now lete us expende what the true Cause *The Causes of Syr Johan Oldecastel's Condemnation.* shuld be of this godlye Mannys Condemnycyon and Death, all Dreames of Papistes sett a part. The Truthe of it is, that after he had ones throughlye tasted the Christen Doctryne of *Johan Wycleve* and of his Disciples, and perseyved theyr Lyvynges agreeable to the same, he abhorred all the superstitious Sorceryes (Ceremonyes I shuld saye) of the proude *Romysh* Church. From
thens

- Johan. v. thens forth he brought all Thynges to the
 1 Thes. v. Towche stone of Gods Worde. He tryed
 Mat. vii. all Matters by the Scripturs, and so proved
 1 Johan. iv. theyr Spretres whether they were of God or
 naye. He maynteyned soche Preachers in
 the Dyoces of *Caunterburye*, *London*, *Ro-*
chestre, and *Herforde*, as the Byshoppes were
 fore offended with. He exhorted theyr Prestes
 to a better Waye by the Gospell, and whan
 that wolde not helpe he gave them sharpe Re-
 bukes. He admonyshed the Kynges, as *Ry-*
charde the seconde, *Henrye* the fourth, and
Henrye the fyft, of the Clergyes manyfolde A-
 buses, and put into the Parlement House certen
 Bokes concernynge theyr just Reformation,
 both in the Yeare of oure Lorde *A. mcccxcv.*
 and in the Yeare *A. mccccx.* Of the fyrst
 Boke this is the Begynnyng: *Prima conclusio.*
Quando ecclesia Angliæ, &c. which I have
 here left out least this Treatyse shulde be to
 great. The other Boke was made by one
Johan Purvey a Mastre of Art of *Oxforde*.
 Besyde the xviii. Conclusions that Mastre
Johan Wycleve had put in longe afore that.
- Walden. Po- In the Yeare of our Lorde *A. mcccxc.*
 lydorus in this noble Lorde *Cobham*, with certen other
 Historia An- more, mocyoned the Kyng at *Westmynstre*
 glorum, in the Tyme of his Parlement, that it were
 lib. 20. verye

The PREFACE.

13

verye commodiouse to *Englande* yf the *Romysh* Bysshoppes Auctorite extended no further than the *Occeane* See or Haven of *Calys*, consyderynge the Charges and Unquyetnesse of Sutes there, and that Mennys Causes conde not be throughlye knowen so farre of. Wherupon the Kynge made this Acte by Consent of his Lordes, that no Manne from thens forth shuld sue to the Pope in anye Matter, nor publyshe anye Excommunicacyon of his, undre Peyne of losynge theyr Goodes with perpetual Inpre-sonment. This and the afore named Boke had cost him, with Syr *Johan Cbenye* and other more, his Lyfe in the sixt Yeare after, at the craftye Accusement of certen Prelates (though it hath in the Chronycles an other Colour) had not God than most graciously preserved him. An other Cause of his Death yet besydes all that hath bene sayd afore, was this: He caused all the Workes of *Johan Wycleve* to be written at the Instaunce of *Johan Hufs*, and so to be sent into *Bobeme*, *Fraunce*, *Spayne*, *Portyngale*, and other Landes. Wherof *Subinco Lepus* the Archebysshop of *Prage* caused more than two hondreth Volumes fayre wrytten, open-lye

*Trevisa in
addicionibus
Cestrensis.
Polydorus.*

*Fabianus.
Polydorus.*

*Walden.
cont. Wi-
clevi. li. 2.
cap. 70.*

*Acta Consi-
lii Constan-
cienfis.*

Hermannus
Shedel.

lye to be brent afterwarde, as wytnesseth
Æneas Silvius de Origine Bobemorum.

Heb. xi.
Esa. x.
Nahum iii.

These Causes knowen, with other more
that I coude reherse, consydre whether the
Worlde that is alwayes so wycked was wor-
thy to holde soche a noble Christen War-
ryour as this was, or naye: Consydre also
the just Ponnyshment of the Lorde for wyck-
ed Lawes that were than made, with the ex-
ceedynge Myscheves that the Spiritualte than
used; and waye the myserable Estate that
the Realme was in sone after for Contempt
of his eternall Worde. And there upon
lawde his Ryghtousnesse, and beware of
lyke Contempt and Plage in these Dayes.

Waldenus in
Sermone de
Funere Re-
gis.

King Henry
the VI. a
Babe.

In the Yeare of oure Lorde *A. mccccxxii.*
departed Kynge *Henry* the fyft, in his most
floryshynge Tyme, even in the Begynnyng
of the xxxvii. Yeare of his Age, which
was abought iiii. Years after the Death of
this Lorde *Cobham*. His Sonne *Henry* the
sixt succeded in his rome, and had the Go-
vernaunce of this whole Realme, beyng but
a Babe of viii. Monethes olde and odde
Dayes. What a Doloure was this unto
Menne of rype Discreffyon, naturally lovyng
theyr Contre and regardynge the common
Welthe therof? Yea, what a Plage of God

was

The PREFACE.

15

was it, after the Scripturs, to have a yonge ^{Esa. iii.}
Chylde to theyr kynge? And that it shuld the ^{A Plage.}
more manyfestlye apere to come that waye,
or of the Stroke of God, he was a chyl dyshe
Thynge all the Dayes of his Lyfe.

I shall geve you (sayth the Lorde in his ^{Esa. iii.}
hygh Dyspleasure) Chyldren to be youre
Princes, and yonge Infauntes without Wyf-
dome shall have the Governauce of you.
What wretched Calamytees the Realme suf- ^{The Yeares of}
fred afterwarde for the Space of more than ^{that Plage.}
iiii. Score Years and thre, tyll the Dayes of
Kynge *Henry* the seventh, yt is unspeakable.
Sens the preachynge of *Johan Wycleve* hath
the Lorde suffred the pompouse Popyshe
Prelates to shewe themselves forth in theyr ^{Prelates}
owne ryght Colours, that they myght now ^{what they}
in the Lyght of his Gospell apere as they ^{now apere.}
are in dede, even spyghtfull Murtherers,
Ydolaters, and Sodomytes. Afore his Tyme
they lurked undre the glytteryng Shyne of
Hypocresye, and coude not be feane in theyr
Mastries. The Fryers with theyr charm- ^{Fryers dar-}
ynge Sophystrye threwe soche a darke Myst ^{kened all with}
over the universall Worlde, that Supersty- ^{theyr Sophi-}
cyon coude not be knowen for Superstycyon, ^{strye.}
nor Ydolatrye for Ydolatrye.

Unspeak-

Unspeakable Fylthynesse of all fleshlye occupyenge, was than called Prestes Chastyte, as yt is yet and will be tyll yt come to the hyghest, that God maye take full Vengeance. Than was Whoredome worshyped in Prelates of the Churche, and sacred Wedlock rekened soche a detestable Vyce as was worthy in a Prest most cruell Death.

Apoc. xviii. Walden. in utroque opere.

As was seane for Example in Syr *Willyam Wyght*, which was brent for the same at *Norwyche* in the Yeare of oure Lorde 1428.

Thus was Whyght judged blacke, and Lyght Darkenesse, so yll was Mennys Syght in those Dayes. By soche Meanes (sayth the Prophete) they drewe Wyckednesse unto them as yt were with a Corde, and all kyndes of Synne as yt were with a Cart Rope. If *Englande* at that Tyme had not bene unthankfull for the syngular Benefyght that God than sent them by those good Menne, the Dayes of Antichrist and his beastlye Broode had bene shortened there longe a go as yt is even now and here after lyke to be more largelye. A most oryent freshe Myrrour of Christen Manhode apereth this worthy Lorde *Cobham* in our Age, the Veryte now open, which was in her Absens a Lampe of Contempt

Esa. v.

Englande for Unthankfulnessse punished.

What the Lorde Cobham apereth now.

tempt before worldlye wyse Menne. In him maye noble Menne beholde here playne-lye a most noble Stomake and precyouse Fayth in the myddes of great Antichristes modye Mustre. His Corage was of soche Value that yt gave him the Victorye over them by the clere Judgement of the Scrip-^{1. Johan. v.} turs, what though the Worlde's Judgements^{1. Cor. xv.} be farre otherwyse. And as for the cruell Death which he most contumelyouslye suf- fred, yt is now unto him a most plentuous Wynnyng, for in the just Quarell was yt of^{Phil. i.} his Lorde *Jesus Christ*.^{Apoc. i.}

Myght those bloudye Blusterers have had theyr full Swaye now of late, they wolde have made more *Oldecastels*, *Actons*, *Brownes*, *The Devyll* and *Beverlayes*, yea, they wolde have made^{stepeth not.} there a greater Havocke upon *Christes* Congregacyon, than ever ded *Saul* in his ragynge Furye. They ment more than they ^{Act. viii.} uttered whan they approched so nygh (as ded cruell *Haman*) to the Presence of noble ^{Hester v.} *Assuerus*. But blessed be the eternall Father, which hath geven soche Wyfdome god-^{A godlye Go-} lye unto oure most worthy Kynge, that he^{vernor.} perseyvyng theyr slayghtes, so abated theyr tyrannouse Fercenes. Praye, noble Menne, praye, yea with the true Clergye and Com-
C mons,

mons, that lyke as he hath now with Duke
Josue vi. *Josue* the overhande of wycked *Hierico* by
Lawde God his onely Gyft, and is through that becomen
for him. an whole perfyght Kynge within his owne
 Realme farre above all his Predecessours, so
 that he maye in Conclusyon overthrowe her
 clerelye. For as yet the dredefull Damsell
 Mat. xxvi. (Tyrannye) that was *Cayphas* dorekeper,
 Joan. xviii. dwelleth in the Howses of Bysshoppes, and
 Walden. in daylye compelleth poore *Peter* to denye his
 Sermon. Mastre. As manye Eyes as ever had vygy-
 launt *Argus* had he nede to have, that is
 compassed with soche a Sort, as are that
 Broode of the wyllye Serpent. Consydre
 Praye for his Grace. what heavenlye Thynges ye have receyved
 of the Scripturs undre his Permyssyon, and
 yet praye ones agayne for his gracyouse
 Contynuaunce to the more Increace of
 Knowledge. *Amen.*

O Babylon, *thy Merchauntes were Princes
 of the Earth: and with thyne Inchaunte-
 mentes were all Nacyons deceyved,* Apocal.
 xviii.

THE

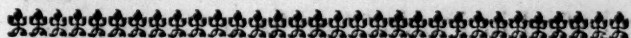


THE GREAT
PROCESSE
 OF
THOMAS ARUNDELL

THE
 Archebysshop of *Caunterburye*,
 And of the
 PAPISTICALL CLERGYE with him,
 Agaynst the most noble Knyght

Syr Johan Oldecastell,
 The Lorde COBHAM :

In the Yeaere of oure Lorde a M. cccc. and
 viii. wherin is containned his Examinacyon,
 Impresonment, and Excommunycacyon.



The Processe before his Examinacyon.



AFTER that the true Servaunt Ex operibus
 of *Jesus Christ*, *Johan Wycleve*, & scriptis
 a Manne of verye excellent Lyfe ^{Thomæ} Waldeni.
 and Lernynge, had for the Space
 of more than xxvi. Yeaers most valeauntlye

The great Proceſſe againſt

Johan. Wicleve a Man of God and his Diſci-
ples.

Thomas Arundell in magno Pro-
celu.

battered with the great Antichriſt of *Europa* or Pope of *Rome*, and his dyverſlye dyſgyfed Hoſt of anoynted Hypocrytes, to reſtore the Church agayne to the pure Eſtate that Chriſt left her in at his Aſcenſyon, he departed hens moſt Chriſtenlye into the Handes of God, the Yeare of oure Lorde a M.CCC.LXXXVII. and was buryed in his owne Parryſhe Church at *Lutterworth* in *Lyncolne ſhere*. No ſmall Nombre of godlye Diſci-
ples left that good Manne behynde him to defende the Lowlyneſſe of the Goſpell againſt the exceadyng Pryde, Amby-
cyon, Symonye, Avaryce, Hypocreſye, Whoredome, Sacrylege, Tyrannye, ydolatrouſe Worſhyppinges, and other fylthye Fruites of thoſe ſtyfnecked *Phariſees*. A-
gaynſt whom *Thomas Arundell* than Arche-
biſhop of *Caunterburye*, ſo ferce as ever was *Pharao*, *Antiochus*, *Herodes* or *Cayphas*, collected in *Paules Church* at *London* a uni-
verſall Synode of all the papyſtycall Clergye of *Englande* in the Yeare of our Lorde a M.CCCC. and VIII. as he had done dyverſe o-
ther afore, to withſtande theyr moſt godlye Enterpryſe. And this was the fyrſt Yeare of Kynge *Henrye* the fyft, whom they had than made fyt for theyr Hande.

As these hygh Prelates with theyr *Phary-* Johan. xi.
Pfal. i.
Pfal. ii.
sees and *Scrybes* were thus gathered in this
pestilent Counsell against the Lorde and his
Worde, fyrst there resorted unto them the
vii. Inquysytours of Heresydes (whom they
had appoynted at *Oxforde* the Yeare afore to
serche out Heretyques with all *Wycleves*
Bokes) and they brought cc. and lxxvi.
faythfull Conclufyons whom they had col-
lected as Heresydes out of the seyde *Bokes*.
The Names of the seyde Inquysytours were
these: *Johan Witnam* a Mastre in the *Newe* Walden. in
College, *Johan Langedon* Monke of *Chryst-* Fasciculo
Zizanioru n
Churche in *Caunterburye*, *Willyam Ufforde* Wiclevi.
Regent of the Carmelytes, *Thomas Clayton*
Regent of the Dominykes, *Robert Gyl-*
berd, *Richarde Cartysdale*, *Johan Lucke*,
Rycharde Snedysham, *Rycharde Flemmynge*,
Thomas Rodborne, *Robert Roudberye*, and
Rycharde Grasdale. In the meane Season
caused they ther hyred *Servauntes* to blowe
it forth abroad through out all the Realme, A Practyse
commonlye
used of that
Generacyon.
that they were there congregate for an whol-
som Unyte and Reformacyon of the Churche
of *Englande*, to stoppe so the Mouthes of
the common People. Soche is alwayes the
common Practyse of these subtile *Sorce-*
rs, whyls they are in doynge *Myschese*, to

The great Proceſſe againſt

blere the Eyes of the unlearned Multitude with one falſe Craft or other.

*A lyke Pra-
tyſe ſought
now of late,
but yt toke
not.*

After a certen Communicacyon they concluded amonge themſelves, that yt was not poſſyble for them to make whole *Chriſtes* Cote without Seme (meanynge therby they patched Popyſhe Synagoge) unleſſe certen great Menne were brought out of the Waye, which ſemed to be the cheſe Maynteners of the ſeyd Diſciples of *Wycleve*. Amonge whom the moſt noble Knyght Syr *Johan Oldecaſtell* the Lorde *Cobham* was complayned of by the generall Proctours, yea rather Betrayers of *Chriſt* in his faythfull Members, to be the cheſe Principall. Him they ac-

*Accuſed for
maynteynyng
the Goſpell
of Chriſt.*

cused fyrſt for a myghtye Mayntener of ſuſpected Preachers in the Dyoceſes of *London*, *Rochefſtre*, and *Herforde*, contrarye to the Myndes of theyr Ordynaryes. Not on-lye they aſſermed him to have ſent thyder the ſeyd Preachers, but alſo to have aſſyſted them there by Force of Armes, not withſtandyng the ſynodall Conſtitucyon made afore to the contrarye. Laſt of all they ac-cused him, that he was farre otherwyſe in beleve of the Sacrament of the Aultre, of Penaunce, of Pylgrymage, of Ymage wor-ſhyppynge, and of the eccleſiaſtycall Power, than

*Accuſed for
his Chriſten
Beleve.*

than the holye Church of *Rome* had taught
manye Years afore.

In the Ende yt was concluded amonge *Processe a-*
them, that without anye farther Delaye, *gaynst him.*
Processe shuld out agaynst him as agaynst a
most pernycyouse Heretyque. Some of that
Felyshyp which were of more craftye Ex-
perience than the other, wolde in no Case
have the Matter so rashlye handeled, but
thought this Waye moche better. Confy- *A spirituall*
derynge the seyd Lorde *Cobham* was a Manne *Practyse.*
of great Byrthe and in Faver at that Tyme
with the Kynge, theyr Counsell was to knowe
fyrst the Kynges Mynde, to save all Thynges
ryght up. This Counsell was wele accepted,
and therupon the Archebysshop *Thomas A-*
rundell, with his other Byshoppes and a *A wolvysh*
great Part of the Clergye, went strayght *Generacyon.*
wayes unto the Kynge as than remaynyng
at *Kenynghton*. And there they layed forth
most grevoufe Complayntes agaynst the seyd
Lorde *Cobham*, to his great Infamy and Ble-
myshe, beyng a Manne most godlye.

The Kynge gentyllye harde those bloud *The Kynge*
thurstye Ravenours, and farre otherwyse *speaketh for*
than became his princelye Dignite he in- *him.*
stauntlye desyred them, that in respect of
his noble Stocke and Knyghthode, they

*The great Proceſſe agaynſt**His gentyll
Promes.*

ſhulde yet favorablye deale with him. And that they wolde yf yt were poſſyble, without all Rygour or extreme Handelynge reduce him agayne to the Churches Unyte. He promyſed them alſo that, in caſe they were contented to take ſome Delyberacyon, his ſelfe wolde ſeryouſlye common the Matter with him.

*His Admo-
nyſhment.**Rom. xiii.
1 Pet. ii.*

Anon after, the Kynge ſent for the ſeyd Lorde *Cobham*. And as he was come, he called him ſecretlye admonyſhyng him betwixt him and him, to ſubmyt himſelf to his Mother the Holye Church, and as an obedyent Chylde to acknowledge himſelfe culpable. Unto whom the Chriſten Knyght made this Anſwere: Yow moſt worthye Prynce (ſayth he) am I alwayes prompt and willynge to obeye, for ſo moche as I knowe you a Chriſten Kynge and the appoynted Minyſtre of God, bearyng his ryghtuouſe ſwerde to the Ponnyſhment of yll Doers and for the Savegarde of them that be vertuouſe. Unto you next my eternall Lyvyng God owe I my whole Obedience, and ſubmyt me therunto (as I have done ever) all that I have eyther of Fortune or Nature, redye at all Tymes to fulfyll what ſo ever ye ſhall in that Lorde commaunde me. But as touch-
ynge

ynge the Pope and his Spirituale, trulye I owe them neyther Sute nor Servyce, for so moche as I knowe him by the Scripturs to be the great Antichrist, the Sonne of Perdition, the open Adversarye of God, and the Abhominacyon standynge in the Holye Place. Whan the Kynge had hearde this with soche lyke Sentences more, he wolde talke no longer with him, but left him so utterlye.

A most Christen Obedience.

2 Thef. ii. Mat. xxiv.

And as the Archebysshop reforted agayne unto him for an Answer, he gave him his full Auctorite to cyte him, examyne him, and pönnysh him accordynge to the devylyshe Decrees, which they call the Lawes of Holye Church.

Ex vetusto exemplari Londinensium.

Than the seyde Archebysshop by the Counsell of his other Bysshoppes and Clergye, appoynted to call before him the seyde Syr *Johan Oldecastell* the Lorde Cobham, and to cause him personallye to apere, to answer to soche suspected Artycles as they shuld laye agaynst him. So sent he forth his chefe Sommener with a verye sharpe Cytacyon unto the Castell of *Towlynge*, where as he at that Tyme dwelt for his Solace. And as the seyde Sommener was thyder commen, he durst in no case entre the Gates of so noble a Manne without his Lycens, and therfore he

Cayphas seketh Christ.

Judas is sent forth.

*An other Ju-
das yet is
byered.*

he returned home agayne, his Maſſage not done. Than called the Archebyſſhop one *Johan Butler* unto him, which was than the Dorekeeper of the Kynges Prevy Chamber, and with him he covenanted through Promyſes and Rewardes, to have this Matter craftelye brought to paſſe undre the Kynges Name.

*Judas kiſſeth
and betray-
eth.*

Wherupon the ſeyd *Johan Butler* toke the Archebyſſhoppes Sommener with him, and went unto the ſeyd Lorde *Cobham*, ſhewynge him that it was the Kynges Pleaſure that he ſhuld obeye that Cytacyon, and ſo cyted him frawdelye. Than ſayd he unto them in fewe Wordes, that in no caſe wolde he conſent to thoſe moſt devyliſhe

*The Malyce
of the Ser-
pent.*

Praſtyſes of the Preſtes. As they had in-
fourmed the Archebyſſhop of that Anſwere,
and that yt was mete for no Manne pry-
vatelye to cyte him after that without Parell
of Lyfe, he decreed by and by to have him
cyted by publyque Proceſſe or open Com-
maundement. And in all the haſt poſſyble
upon the *Wedynſdaye* before the Nativite of
our Ladye in *Septembre*, he commaunded
Letters cytatorye to be ſet upon the great
Gates of the Cathedrall Church of *Roche-
ſtre* (which was but iii. *Englyſhe* Myles from
thens)

*Marke this
Relygyon of
the Papyſtes.*

thens) charynge him to apere personallie before him at *Ledys* in the vi. Daye of the same Moneth and Yeare, all Excuses to the contrarye set a part. Those Letters were taken downe anon after by soche as bare Fa-
*The Cytacy-
ons taken
downe.*
ver unto the Lorde *Cobham*, and so conveyed a fyde. After that caused the Archebysshop newe Letters to be set up, on the Nativyte Daye of oure Ladye, which also were rent downe and utterlye consumed.

Than for so moche as he ded not apere at the Daye appoynted at *Ledys* (where as he fate in Confystorye as cruell as ever was *Cayphas*, with his Court of Hypocrytes about him) he judged him, denounced him, and condempned him of most depe Contumacye. After that whan he had bene falselye infourmed by his hyred Spyes and other glorynge Glaverers, that the seyde Lorde *Cobham* had lawhed him to Scorne, dysdayned all his Doynge, maynteyned his olde Opynyons, contemned the Churches Power, the Dignyte of a Bysshop, and the Ordre of Presthode (for of all these was he than accused) in his modye Madnesse without just Profe ded he openlye excommunicate him.
*Cayphas syt-
teth in Con-
fystorye.*
*False Accusa-
cyons agaynst
him.*
Yet was he not with all this ferce Tyrannye qualyfyed, but commaunded him to be

*The Serpent
doth his Na-
ture.*

The great Processe agaynst

cyted a freshe, to apere afore him the *Saturday* before the Feast of Saynct *Matthew* the Apostle, with these cruell Thretenynges added therunto: That yf he ded not obeye at that Daye, he wolde more extremelye handle him. And to make himselfe more stronge towards the Perfourmaunce therof, he compelled the Laye Power by most terryble manacynges of Curses and Interdiccyons, to assyst him agaynst that sedycyouse Apostata, that Scysmatyque, that Heretyque, that Troubler of the Publyque Peace, that Enemye of the Realme, and great Adversarye of all holye Church, for all these hatefull Names ded he geve him.

*Se here how
spirituall
they be.*

*A Myrror of
Christen
Knyghthode.*

This most constaunt Servaunt of the Lorde and worthy Knyght, Syr *Johan Oldecastell* the Lorde *Cobham*, beholdyng the unpacable Furye of Antichrist thus kyndled agaynst him, perseyvyng himselfe also compased on everye Syde with deadlye Daungers, he toke Paper and Penne in

*He confesseth
his God be-
fore Menne.*

hande, and so wrote a Christen Confessiyn or Rekenyng of his Fayth (which foloweth here after) and both fygned and sealed it with his owne Hande. Wherin he also answereth to the iiii. chefest Artycles that the Archebyshop layed agaynst him. That done
he

he toke the Copie with him, and went
therwith to the Kynge, trustynge to fynde
Mercye and Faver at his Hande. Non other
was that Confessyon of his than the com-
mon Beleve or Somme of the Churches *The Apostles*
Fayth, called the Apostles Crede, of all *Fayth.*
Christen Menne than used. As thus:

The Christen Beleve of the Lorde
COBHAM.

I Beleve in God the Father Almyghtye, *The common*
Maker of Heaven and Earth. And in *Crede of*
Christyanes.
Jesu Christ his only Sonne oure Lorde,
which was conceyved of the Holye Ghost,
borne of the Virgine *Marye*, suffred Death
undre *Ponce Pylate*, crucyfied, dead, and
buried, went downe to Helles, the thyrde
Daye rose agayne from Death, ascended up *This Fayth*
to Heavens, he sitteth on the Ryght Hande *was not re-*
of God the Father Almyghtye, and from *garded.*
thens shall come agayne to judge the Quicke
and the Dead. I beleve in the Holye Ghost,
the unyversall Holye Church, the Com-
munion of Saynctes, the Forgevenesse of
Synnes, the Uprysynge of the Fleshe, and
everlastynge Lyfe. *Amen.*

And

*A Declaracy-
on of his Be-
leve.*

1 Joan. v.

Gal. iv.
Joan. i.
Luc. ii.

*Chriſt is the
onlye Head of
his Church.*

*The Church
divyded in iii.
Partes.*

And for a more large Declaracyon (ſayth he) of this my Fayth in the Catholyck Church: I ſtedfaſtlye beleve that there is but one God Almyghty, in and of whoſe Godhede are theſe iii. Perſones, the Father, the Sonne, and the Holye Ghoſt, and that thoſe iii. Perſones are the ſame ſelfe God Almyghtye. I beleve alſo that the ſeconde Perſonne of this moſt bleſſed Trinite in moſt convenyent Tyme appynted therunto afore, toke Fleſhe and Bloude of the moſt bleſſed Virgyne *Marye* for the Savegarde and Redemcyon of the unyverſall Kynde of Manne, which was afore loſt in *Adams* Offence.

More over I beleve that the ſame *Jeſus Chriſt* oure Lorde, thus beyng both God and Manne, is the only Head of the whole Chriſten Church, and that all thoſe that hath bene or ſhall be ſaved, be Members of this moſt holy Church. And this holye Church I thynke to be dyvided into iii. Sortes or Companyes.

Wherof the fyrſt Sort be now in Heaven, and they are the Saynctes from hens departed. Theſe, as they were here converſaunt conformed alwayes ther Lyves to the moſt holye Lawes and pure Examples of *Chriſt*, renuncyng Sathan, the Worlde, and the Fleſhe

Fleshe with all theyr Concupyscences and Evyls.

The seconde Sort are in Purgatorye (yf ^{Contrarye wrote he, Ad} anye soche be by the Scripturs) abydyng ^{Parliament. Ex Waldeno.} the Mercye of God and a full Delyveraunce of Payne. The thyrde Sort are here upon the Earthe and be called the Churche mylytaunt. For Daye and Nyght they contende agaynst the craftye Assaultes of the Devyll, the Flatteryng Prosperytees of this Worlde, and the rebellyouse Fylthynesse of the Fleshe.

This latter Congregacyon by the just Ordynaunce of God is also severed into iii. dyverse Estates, that is to saye, into Presthode, Knyghthode, and the Commons. Amonge whom the Will of God is, that the one shuld ayde the other, but not destroye the other. The Prestes fyrst of all secluded from all Worldlynesse, shulde conforme theyr Lyves utterlye to the Examples of *Christ* and his Apostles. Evermore shulde ^{*The Churche mylytaunt divided in iii.*} they be occupied in preachyng and teachyng the Scripturs purelye, and in gevyng wholsom Counsels of good Lyvyng to the other two Degrees of Menne. More modest also, more lovyng, gentyll, and lowlye in ^{*What the Prestes shuld be.*}

in ſprete ſhuld they be, than anye other
Sortes of People.

*Knyghthode
what it
ſhuld do.*

In Knyghthode are all they which beare
Swerde by Lawe of Offyce. Theſe ſhuld
defende Gods Lawes, and ſe that the Goſ-
pell were purely taught, conformynge theyr
Lyves to the ſame and ſecludyng all falſe
Preachers: Yea, theſe ought rather to ha-
ſarde theyr Lyves than to ſuffre ſoche wyck-
ed Decrees as eyther blemyſheth the eternall
Teſtament of God, or yet letteth the fre
Paſſage therof, wherby Hereſyes and Scyſmes
myght ſprynge in the Church. For of non
other aryſe they. (as I ſuppoſe) than of ſoche
erronyouſe Conſtitucyons, craftelye fyrſt
crepyng in undre Hypocrytes Lyes for A-
vauntage. They ought alſo to preſerve
Gods People from Oppreſſers, Tyrauntes,
and Theves, and to ſe the Clergye ſupport-
ed ſo longe as they teache purelye, praye
ryghtlye, and mynyſtre the Sacramentes
frellye. And yf they ſe them do other wyſe,
they are bounde by Lawe of Offyce to com-
pell them to change theyr doyngeſ, and to
ſe all Thynges perfourmed accordynge to
Gods preſcript Ordynaunce.

*The Clergye
wherfore
ſupported.*

The latter Felyſhynp of this Church, are
the common People, whoſe Dewtye is to
beare

beare theyr good Myndes and true Obedy-^{What the}
 ence to the aforeseyd Mynysters of God,^{common Pe-}
 theyr Kynges, cyvyle Governours, and^{ple ought to}
 Prestes. The ryght Offyce of these is just-^{do.}
 lye to occupye everye Manne in his Faculte,
 be yt Merchandyce, Handye crafte, or the
 Tylthe of the Grounde. And so one of
 them to be as an Helper to an other; folow-
 ynge alwayes in theyr Sortes the just Com-
 maundementes of theyr Lorde God.

Over and besydes all this, I most fayth-^{Beleve con-}
 fullye beleve that the Sacramentes of *Christes*^{cernynge the}
 Churche are necessarye to all Christen Be-^{Sacramentes,}
 levers, this alwayes sene to, that they be
 trulye mynystred accordynge to *Christes* fyrst
 Instytucion and Ordynaunce. And for so
 moche as I am malycyouslye and most false-
 lye accused of a Mysbeleve in the Sacrament
 of the Aultre, to the hurtfull Slaundre of
 manye; I fygnifye here unto all Menne
 that this is my Fayth concernynge that. I
 beleve in that Sacrament to be contayned^{The Sacra-}
 verye *Christes* Bodye and Bloude undre the^{ment of the}
 Symylytudes of Breade and Wyne, yea the^{Aultre.}
 same Bodye that was conceyved of the Ho-
 lye Ghost, borne of *Marye* the Virgyne, done
 on the Crosse, dyed, that was buried, arose
 the thyrde Daye from the Death, and is

D

now

*Beleve con-
cernynge
Gods Lawes.*

now gloryfied in Heaven. I alſo beleve the unyverſall Lawe of God to be moſt true and perfyght, and that they which do not ſo folowe it in theyr Fayth and Workes at one Tyme or other, can never be ſaved. Where as he that ſeketh yt in Fayth, accepteth yt, lerneth yt, delyghteth therein, and perfourmeth yt in love, ſhall taſt for yt the Felycyte of everlaſtyng Innocencye.

*What God
axeth of a
Chriſtiane.*

Fynallye this is my Fayth alſo, that God will axe no more of a Chriſten Belaver in this Lyfe, but onely to obeye the Preceptes of that moſt bleſſed Lawe. If anye Prelate of the Church requyreth more, or els anye other kynde of Obedyence than this to be uſed, he contemneth *Chriſt* exaltinge himſelfe above God, and ſo becometh an open Antichriſt. All theſe Premyſſes I beleve partycularlye, and generallye all that God hath left in his Holye Scripturs that I ſhuld beleve. Inſtauntlye deſyerynge you my lyege Lorde and moſt worthye Kynge, that this Confeſſyon of myne may be juſtlye examyned by the moſt godlye wyſe and lerned Menne of your Realme. And yf yt be founde in all Poyntes agreynge to the Veryte, than lete yt be ſo allowed, and I therupon holden for non other than a true Chri-

*A Chriſten
Deſyre of the
Lorde Cob-
ham.*

ſtyane.

styane. If yt be proved otherwyse, than lete *This Request was lawfull.*
yt be utterlye condemned, provyded alwayes
that I be taught a better Beleve by the
Worde of God, and I shall most reverent-
lye at all Tymes obeye therunto.

This brefe Confessyon of his Fayth the *Obedience unto his Kynge.*
Lorde Cobham wrote (as is mencyned afore)
and so toke yt with him to the Court, offer-
ynge yt with all Mekenesse unto the Kynge
to reade yt over. The Kynge wolde in no
case receyve yt, but commaunded yt to be
delyvered unto them that shuld be his
Judges. Than desyred he in the Kynges
Presens that an hondred Knyghtes and Es-
quyres myght be suffered to come in upon
his Purgacyon, which (he knewe) wolde
clere him of all Heresydes. Moreover he *His Christen Stomake and Manhode.*
offered himselfe after the Lawe of Armes
to fyght for Lyfe or Death with anye Manne
lyvyng, Christen or Heythen, in the Qua-
rell of his Fayth, the Kynge and the Lordes
of his Counsell excepted. Fynallye with *No reason-
able Offre wolde serve.*
all Gentylnesse he protested before all that
were present, that he wolde refuse no Ma-
ner of Correccyon that shuld after the
Lawes of God be mynystred unto him, but
that he wolde at all Tymes with all Meke-
nesse obeye yt. Notwithstandynge all this,

the Kyng ſuffered him to be ſommoned perſonallye in his owne prevye Chambr.

*His Appele
from the
Archebiſſhop.*

Than ſayd the Lorde *Cobham* to the Kyng, that he had appeled from the Archebiſſhop to the Pope of *Rome*, and therefore he ought (he ſayd) in no caſe to be his Judge. And havynge his Appele there at hande redye written, he ſhewed yt with all Reverence to the Kyng. Wherwith the Kyng was than moche more dyspleaſed than afore, and ſayd angerlye unto him, that he ſhuld not purſue his Appele. But rather he ſhuld tarrye in holde, tyll ſoche Tyme as yt were of the Pope allowed. And than, wolde he or nylde he, the Archebiſſhop ſhuld be his Judge. Thus was there nothyng allowed that the good Lorde *Cobham* had lawfullye afore requyred. But for ſo moche as he wolde not be ſworne in all Thynges to ſubmyt himſelfe to the Church, and ſo to take what Penaunce the Archebiſſhop wolde enjoyne him, he was areſted agayne at the Kynges Commaundement, and ſo ledde forth to the Towre of *London*, to kepe his Daye (ſo was yt than ſpoken) that the Archebiſſhop had appoynted him afore in the Kynges Chambr.

*The Kyng
here wor-
ſhyppeth the
Beaſt.*

*Cobham
wolde not
obeye Anti-
chriſt.*

Than

Than caused he the aforeseyd Confessi^{His Confes-}on
of his Fayth to be copyed agayne and the^{syon and An-}
Answere also (which he had made to the^{swere newly}
^{copyed.}
iiii. Articles proponed agaynst him) to be
written in Maner of an Indenture in two
Shetes of Paper. That whan he shuld
come to his Answere, he myght geve the
one Cope unto the Archebysshop, and re-
serve the other to himselfe. As the Daye
of Examynacyon was comen, which was
the xxiii. Daye of *Septembre*, or the *Satur-*
daye before the Feast of Saynct *Matthew*,^{Cayphas syt-}
Thomas Arundell the Archebysshop syttyng^{teth in Con-}
^{systorye.}
in *Cayphas* Rome in the Chaptre Howse of
Paules, with *Rycharde Clyfforde* Bysshop of
London, and *Henrye Bolyngbroke* Bysshop of
Wynchestre, Syr *Robert Morleye* Knyght, and
Lefetenaunt of the Towre, brought perso-
nallye before him the seyde Lorde *Cobham*,
and there left him for the Tyme, unto
whom the Archebysshop sayd these Wordes.

*The fyrſt Examynacyon of the Lorde
COBHAM.**Antichriſt
was here in
full Power.**Antichriſt
manifeſteth
himſelfe.**A Sign of
Gods true
Servaunt.*

SIR *Johan*, in the laſt generall Convocation of the Clergye of this oure Province, ye were detected of certen Hereſyes, and by ſufficyent Wytneſſes founde culpable. Wherupon ye were by Forme of ſpirituall Lawe cyted, and wolde in no Caſe apere. In Concluſyon upon youre rebel-youſe Contumacye ye were both pryvatelye and openlye excommunycated. Notwithſtandynge we never yet ſhewed oureſelfe unredye to have geven you youre Abſolucyon (nor yet do not to this Houre) wolde ye have mekely axed yt. Unto this the Lorde *Cobham* ſhewed as though he had geven non Eare, havynge his Mynde otherwyſe occupied, and ſo deſyred non Abſolucyon. But he ſayd, he wolde gladlye before him and his Bretherne make Reherfall of that Faythe, which he helde and entended alwayes to ſtande to, yf yt wolde pleaſe them to lycens him therunto. And than he toke out of his Boſome a certen Wrytynge endented, concernynge the Artycles wherof he was accuſed,

fed, and so openlye redde yt before them, gevyng yt unto the Archebyshop as he had made therof an ende. Wherof this is the Coppe.

I *Johan Oldecastell* Knyght and Lorde *Cobham*, will all Christen Menne to under-stande, that *Thomas Arundell* Archebyshop of *Caunterburye* hath not onely layed yt to my Charge malyciouslye, but also verie untrulye by his Lettre and Seale written agaynst me in most slaunderouse wyse, that I shuld otherwyse fele and teache of the Sacramentes of the Church (assygnyng specciallye the Sacrament of the Aultre, the Sacrament of Penaunce, the worshyppe of Ymages, and the goynge of Pylgrymage unto them) farre other wyse than eyther beleveth or teacheth the unyversall Holye Church. I take Almyghtye God unto Wytneffe, that yt hath bene and now is, and evermore with the Helpe of God yt shall be my full Intent and Will, to beleve faythfullye and whollye all the Sacramentes that ever God ordeyned to be mynstred in the holye Church. And more over for to declare me in these iiij. Poyntes afore reherfed.

Ex utroque exemplari.

The Articles layed agaynst the Lorde Cobham.

O most Christen Knyght.

The great Proceſſe againſt

*His Beleeve
concernynge
the Sacra-
mentes.*

I beleve that in the moſt worſhyfull Sacrament of the Aultre is *Chriſtes* verye Bodye in Fourme of Breade, the ſame Bodye that was borne of the bleſſed Virgyne *Marye*, done on the Croſſe, dead and buryed, and that the thyrde Daye aroſe from Death to Lyfe, the which Bodye is now gloryfied with the Father in Heaven. And as for

*Conſydre him
here before
Biſſhoppes.*

the Sacrament of Penaunce, I beleve that yt is nedefull to all them that ſhall be ſaved, to forſake theyr Synne and to do Penaunce for yt, with true Contrycyon to God, confeſſyon of theyr Fawtes, and dewe Satisfacyon in *Chriſt*, lyke as Gods Lawes lymyth and teacheth, els can they have no Salvacyon. This Penaunce I deſyre all Menne

*Permytted to
bringe in Ydo-
latrye.*

to do. And as for Ymages, I underſtande that they perteyne nothyng to oure Chriſten Beleeve, but were permytted (longe ſens the Fayth was geven us of *Chriſt*) by Sufferaunce of the Church, for to be as Kallenders unto Laye Menne to repreſent or brynge to Mynde the Paſſyon of oure Lorde *Jeſus Chriſt*, with the Martyrdome and good Lyvyng of the Saynctes.

*Who com-
mytteth Ydo-
latrye.*

I thynke alſo, that what ſo over he be which doth that worſhype to dead Ymages that is dewlye belongynge unto God, or
that

that putteth his Fayth, Hope, or Confidence in the Helpe of them as he shuld do on-lye in his eternall Lyvyng God, or that hath Affeccyon in one more than in an other, he perpetrateth in so doyng the abhomynable Synne of Ydolatrie. Moreover in this am I fullye perswaded, that everye Manne dwellinge on this Earth is a Pylgryme, eyther towards Bleffe or els towards Payne. And that he which knoweth not, nor will not knowe, nor yet kepe the holye Commaundementes of God in his lyvyng here, (all be yt that he goth on Pylgrymage into all Quarters of the Worlde) yf he departeth so he shall surelye be dampned. Agayne, he that knoweth the holye Commaundementes of God, and so perfourmeth them to the Ende of his Lyfe to his Power, shall without fayle be saved in *Christ*, though he never in his Lyfe go on Pylgrymage as Menne use now a Dayes to *Caunterburie*, *Walsyngham*, *Compostell*, and *Rome*, or to anye other Place els.

or Marke.
Gen. xxiii.
Psal. ii.

Saved without Pylgrymage.

This Answer to his Artycles thus ended and redde, he delyvered yt to the Bysshoppes, as is sayd afore. Than counsellèd the Archebysshop with the other two Bysshoppes, and with dyverse of the Doctours, what was to be

His Answer examyned.

*What is this
els than qua-
rellynge?*

be done in this Matter, commaundyng him for the Tyme to ſtande a fyde. In Concluſyon by theyr Aſſent and Infourmacyon, he ſayd thus unto him: Come hydre, Syr *Johan*.

In this your Wrytynge are manye good Thynges containyd, and ryght Catholyck alſo, we denye yt not. But ye muſt confydre that this Daye was appoynted you to anſwere to other Poyntes concernynge thoſe Artycles, wherof as yet no mencyon is made in this your Byll. And therefore ye muſt yet declare us youre Mynde more playnelye. As thus, whether that ye holde, afferme, and beleve, that in the Sacrament of the Aultre after the Conſecracyon ryghtlye done

*Theyr Bellies
onlye ded
thoſe Belly
Goddess ſeke.*

by a Preſt, remayneth materyall Breade or not? Moreover, whether ye do holde, afferme, and beleve, that as concernynge the Sacrament of Penance (where as a competent Nombre of Preſtes are) everye Chriſten Manne is neceſſarylye bounde to be confeſſed of his Synnes to a Preſt ordayned by the Church, or not?

*His Chriſten
Anſwere unto
theyr Qua-
rellynges.*

After certen other Communycacyon, this was the Anſwere of the good Lorde *Cobham*: That non otherwyſe wolde he declare his Mynde, nor yet anſwere unto his Artycles, than was expreſſye in his Wrytynge there containyd.

contayned. Than sayd the Archebyshop
agayne unto him: Syr *Joban*, beware what
ye do. For yf ye answere not clerelye to
those Thynges that are here objected agaynst
you, specyallye at the Tyme appoynted you
onlye for that Purpose, the Lawe of holye
Churche is, that compelled ones by a Judge,
we maye openlye proclame ye an Heretyque.
Unto whom he gave this Answer: Do as
ye shall thynke yt best, for I am at a Poynt.
What so ever he and the other Bysshoppes
ded aske him after that, he bad them resort
to his Byll, for therby wolde he stande to the
verye Death. Other Answer wolde he not
geve that Daye, wherwith the Bysshoppes
and Prelates were in a Maner amased and
wonderfullye dysquyeted. At the last the
Archebysshop counselled agayne with his o-
ther Bysshoppes and Doctours. And in the
Ende therof declared unto him, what the
holye Churche of *Rome*, folowyng the Say-
inges of Saynt *Austyn*, Saynt *Hierom*, Saynt
Ambrose, and of other holye Doctours, had
determined in those Matters, no maner of
mencyon ones made of *Christ*. Which De-
termynacyon (sayth he) ought all Christen
Menne both to beleve and to folowe.

*A tyrannouse
Whore is that
Mother.*

*His Answers
not to theyr
Myndes.*

*Antichrist
setteth Men
above God.*

Than

*The Lord
Cobham re-
ſorteth unto
Chriſt.*

Than ſayd the Lorde *Cobham* unto him,
that he wolde gladlye both beleve and ob-
ſerve what ſo ever the holy Church of
Chriſtes Inſtitucion had determyned, or yet
what ſoever God had willed him eyther to be-
leve or to do. But that the Pope of *Rome* with
his Cardynals, Archebyſhoppes, Byſhoppes,
and other Prelates of that Church had law-
full Power to determyne ſoche Matters as ſtode
not with his Worde throughlye, that wolde
he not at that Tyme afferme. With this
the Archebyſhop bad him to take good Ad-
vyſement tyll the *Monedaye* next ſolowyng
(which was the xxv. Daye of *Septembre*) and
than juſtlye to anſwere ſpecyallye unto this
Poynt, whether there remayned materyall
Breade in the Sacrament of the Aultre after
the Wordes of Conſecracyon, or not? He
promyſed him alſo to ſende unto him in
Wrytyng, thoſe Matters clerelye deter-
myned, that he myght than be the more
perfyght in his Anſwere makynge. And
all this was not els but to blynde the
Multytude with ſomwhat. The next
Daye ſolowyng, accordynge to his Pro-
mes, the Archebyſhop ſent unto him in
to the Tower this folyſhe and blaſphe-
mouſe

*A delaye of
theſe Devyls
to deſtroie.*

*A Doctryne
of Devyls to
blynde the
Symple.*

mouse Wrytynge, made by him and by his
unlerned Clergye.

*The Determynacyon of the Arche-
bysshop and Clergye.*

THE Fayth and Determynacyon of ho-
lye Churche towchyng the blesfull
Sacrament of the Aultre, is this: That after
the sacramentall Wordes be ones spoken by
a Prest in his Masse, the materyall Breade
that was before Breade, is turned into
Chrystes verye Bodye. And the materyall
Wyne that was afore Wyne, is turned into
Chrystes verye Bloude. And so there re-
mayneth in the Sacrament of the Aultre
from thens forth no materyall Breade
nor materyall Wyne, which were there
before the sacramentall Wordes were spo-
ken. How beleve ye this Artycle? Holye
Churche hath determynd, that everye
Christen Manne lyvyng here bodylye up-
on Earth, ought to be shryven to a Prest
ordayned by the Churche yf he maye
come to him. How fele ye this Artycle?
Chryst ordayned Saynct *Peter* the Apostle
to be his Vycar here in Earth: Whose See
is

Ex magno
Processu
Thomæ A-
rundeli.

*The fyrst Ar-
tycle.*

*The seconde
Artycle.*

*The thyrde
Artycle.*

*The Sede of
the Serpent.*

is the Holye Church of *Rome*. And he graunted that the ſame Power which he gave unto *Peter*, ſhuld ſuccede to all *Peters* Succeſſours, which we call now Popes of *Rome*. By whoſe ſpecyall Power in Churches partycular be ordayned Prelates, as Arche-biſhoppes, Biſhoppes, Perſones, Curates, and other Degrees more. Unto whom Chriſten Menne ought to obeye after the Lawes of the Church of *Rome*. This is the Determynacyon of Holye Church.

*The iiij. Ar-
tycle.*

ye this Artycle? Holye Church hath determyned that yt is merytoryouſe to a Chriſten Manne to go on Pylgrymage to holye Places. And there ſpecyallye to worſhype holye Relyques and Ymages of Saynctes, Apoſtles, Martyrs, Confeſſours, and all other Saynctes beſydes approved by the Church of *Rome*. How fele ye this Artycle?

*He ſe ther Ig-
noraunce and
Malyce.*

And as the good Lorde *Cobham* had redde over this wretched Wrytynge, he marveled greatlye of theyr madde Ignoraunce. But that he conſydered agayne that God had given them over for theyr Unbeleves Sake, into moſt depe Errours and Blyndneſſe of Soule. Agayne he perſeyved therby that theyr uttermoſt Malyce was purpoſed agaynſt him, how ſo ever he ſhuld anſwere.

And

And therfore he put his Lyfe into the Handes of God, desyerynge his only Sprete to assyst him in his next Answer. Whan the seyd xxv Daye of *Septembre* was come, (which was also the *Monedaye* afore *Mychemesse*) in the seyd Yeaere of oure Lorde a M.CCCC. and XIII. *Thomas Arundell* the Archebysshop of *Caunterburye* commaunded his judycyall Seate to be removed from the Chaptre House of *Paules* to the Domynyck Fryers within *Ludgate* at *London*. And as he was there set with *Rycharde* the Bysshop of *London*, *Henrye* the Bysshop of *Wynchestre*, and *Benet* the Byshop of *Bangor*, he called in unto him his Counsell and his Offycers, with dyverse other Doctours and Fryers. Of whom these are the Names here folowyng.

*He put his
Life in Gods
Handes.*

*Ex utroque
exemplari.*

Master *Henrye Ware*, the Offycyall of *The Counsell* *Caunterburye*; *Phylip Morgan*, Doctour of both *of Cayphas*.
Lawes; *Howell Kyffyn*, Doctour of the Canon Lawe; *Johan Kempe*, Doctour of the Canon Lawe; *Willyam Carleton*, Doctour of the Canon Lawe; *Johan Wytنام*, of the Newe College in *Oxforde*; *Johan Whyghtbead*, a Doctour of *Oxforde* also; *Robert Wombewell*, Vycar of saynct *Laurence* in the *Jewrye*; *Thomas Palmer*, the Wardene of the *Mynors*; *Robert Chamberlayne*, Prior of the

*The Phary-
sees and
Scrybes.*

Domy-

*The great Proceſſe agaynſt**A Rable of
Antichriſtes.*

Domynyckes; *Rycharde Dodyngton*, Prior of the Auguſtynes; *Thomas Walden*, Prior of the Carmelytes; all Doctours of Divinyte. *Johan Stevens* alſo, and *James Cole*, both Notaryes; appoynted there purpoſelye to wryte all that ſhuld be eyther ſayd or done. All theſe, with a great ſort more of Preſtes, Monkes, Chanons, Fryers, Parryſhe Clarkes, Bellryngers, and Pardoners, dyſdayned him with innumerable Mockes and Scornes, reke-nyng him to be an horryble Heretyque and a Manne acurſed afore God.

*Blaphemouſe
Diſſymulacy-
on of Papiſtes.*

Anon the Archebyſſhop called for a Maſſeboke, and cauſed all thoſe Prelates and Doctours to ſweare thereupon, that everye Manne ſhuld faythfullye do his Offyce and Dewtye that Daye. And that neyther for Faver nor Feare, Love nor Hate of the one Partye nor the other, anye Thyng ſhuld there be wytneffed, ſpoken or done, but accordyng to the Truthe, as they wolde anſwere before God and all the Worlde at the Daye of Dome. Than were the two forſeyd Notaryes ſworne alſo, to wryte and to wytneffe the Wordes and Proceſſe that there ſhuld be uttered on both Partyes, and to ſaye theyr Myndes (yf they otherwyſe knew yt) before they ſhuld regeſtre yt.

*For a falſe
Coloure
ſwear they.*

And

And all this Dissymulacyon was but to colour theyr myscheves before the ignoraunt Multytude. Consydre herin, (gentyll Reader) what this wycked Generacyon is, and how farre wyde from the just Feare of God, for as they were than, so are they yet to this Daye.

After that came forth before them Syr Robert Morleye, Knyght, and Lyeftenaunt of the Tower, and he brought with him the good Lorde Cobham, there leavyng him amonge them as a Lambe amonge Wolves, to his Examynacyon and Answer.

*The latter Examynacyon of the Lorde
COBHAM.*

THAN sayd the Archebysshop unto him: Lorde Cobham, ye be advysed (I am sure) of the Wordes and Proceffe which we had unto you upon *Saturdaye* last past in the Chaptre Howse of *Paules*. Which Proceffe were now to longe to be reherfed agayne. I sayd unto you than, that ye were acursed for youre Contumacye and Dysobedyence to Holye Church, thynkyng

Ex vetusto exemplari Londinensium.
The Curse of Antichrist.

E that

The great Proceſſe againſt

that ye ſhuld with Mekenefſe have deſyred
your Abſolucyon.

Malac. ii.

Than ſpake the Lorde *Cobham* with a
moſt cherefull Countenaunce, and ſayd:
God ſayth by his holye Prophete, *Maledicam
Benedictionibus veſtris*, which is as moche
to ſaye, as I ſhall curſe where as you bleſſe.

*A wolvyſhe
Offre of Gen-
tylneſſe.*

The Archebyſſhop made than as though
he had contynued forth his Tale and not
hearde him, ſayinge: Syr at that Tyme I
gentyllye profered to have aſſoyled yow, yf
ye wolde have asked yt. And yet I do the
ſame, yf ye will humblye deſyre yt in dewe
Forme and Maner as holye Church hath
ordayned.

*He confeſſeth
himſelfe unto
God.*

Than ſayd the Lorde *Cobham*. Naye for-
ſoth will I not, for I never yet treſpaſed a-
gainſt you, and therfore I will not do yt.
And with that he kneled downe on the Pave-
ment, holdyng up his Handes towardes
Heaven, and ſayd: I ſhryve me here unto
the, my eternall lyvyng God, that in my
frayle Youthe I offended the (Lorde) moſt
grevouſlye in Pryde, Wrathe, and Glotto-
nye, in Covetouſneſſe and in Lechere. Ma-
nye Menne have I hurt in myne Anger, and
done manye other horryble Synnes; good
Lorde, I aſke the Mercy. And therewith
wepynglye

wepynge he stode up agayne and sayd with *O Christen*
a myghtye Voice: Lo, good People, lo: For *Knyght.*
the breakynge of Gods Lawe and his great
Commaundementes, they never yet cursed
me. But for theyr owne Lawes and Tra-
dycyons most cruellye do they handle both
me and other Menne. And therfore both *Hiere. li.*
they and theyr Lawes by the Promes of God *Apoc. xviii.*
shall utterlye be destroyed.

At this the Archebysshop and his Com-
panye were not a lytle blemysed. Notwith-
standynge he toke Stomake unto him agayne
after certen Wordes had in Excuse of theyr
Tyrannye, and examyned the Lorde *Cobham*
of his Christen Beleve.

Wherunto the Lorde *Cobham* made this
godly Answer. I beleve (sayth he) fullye *The Christen*
and faythfullye the universall Lawes of God. *Beleve of*
Cobham.
I beleve that all is true which is con-
tayned in the holye sacred Scripturs of
the Byble, fynallye, I beleve all that my
Lorde God wolde I shuld beleve.

Than demaunded the Archebysshop an
Answer of the Byll which he and the
Clergye had sent him into the Tower the
Daye afore in Maner of a Determinacyon of *A blasphemouse Deter-*
the Church concernynge the iiii. Artycles *mynacyon of*
wherof he was accused, specyallye for the *Antichrist.*

Sacrament of the Aultre, how he beleved therein?

Mat. xxvi.
Mar. xiv.
Luc. xxii.
1 Cor. xi.

*Antichriſt al-
loweth not
this Fayth.*

Wherunto the Lorde *Cobham* ſayd, that with that Byll he had nothyng to do. But this was his Beleve (he ſayd) concernynge the Sacrament. That his Lorde and Saver *Jeſus Chriſt*, ſyttynge at his laſt Supper with his moſt dere Diſciples, the Nyght before he ſhulde ſuffre, toke Breade in his Hande. And gevyng Thanks to his eternall Father, bleſſed yt, brake yt, and ſo gave yt unto them, ſayinge: Take yt unto ye, and eate therof all. This is my Bodye which ſhall be betrayed for you. Do this hereafter in my Remembraunce. This do I throughlye beleve (ſayth he) for this Faythe am I taught of the Goſpell in *Matthew*, in *Marke*, and in *Luke*, and alſo in the fyrſt Epiſtle of Sayncte *Paule* to the *Corintheanes*.

Than asked the Archebyſſhop, yf he beleved that yt were Breade after the Conſecracyon or ſacramentall Wordes ſpoken over yt.

*The Sacra-
ment of the
Aultre.*

The Lorde *Cobham* ſayd: I beleve that in the Sacrament of the Aultre is *Chriſtes* verye Bodye in Fourme of Breade, the ſame that was borne of the Virgyne *Marye*, done on the Croſſe, dead, and buried, and that the

the thyrde Daye arose from Death to Lyfe,
which now is gloryfied in Heaven.

Than sayd one of the Doctours of Lawe: *A Membre of Sathan.*
After the sacramentall Wordes be uttered,
there remayneth no Breade, but the only
Bodye of *Christ*.

The Lorde *Cobham* sayd than to one Ma- *All this wolde not helpe.*
stre *Johan Whyghtthead*: You sayd ones unto
me in the Castell of *Towlynge*, that the sa-
cred Oost was not *Christes* Bodye. But I
helde than agaynst you, and proved that
therin was his Bodye, though the Seculars
and Fryers coude not therin agre, but helde
yche one agaynst other in that Opynyon.
These were my Wordes than, yf ye remem-
bre it.

Than showted a Sort of them togyther, *A blasphemouse Brode.*
and cryed with great Noyse: We saye all
that yt is Gods Bodye.

And dyverse of them asked him in great
Angre, whether it were materyall Breade
after the Consecracyon, or not?

Than loked the Lorde *Cobham* earnestlye *That is not ynough.*
upon the Archebysshop, and sayd: I be-
leve surelye that yt is *Christes* Bodye in
Fourme of Breade. Syr beleve not you
thus?

The great Proceſſe againſt

And the Archebiſſhop ſayd, yes marry do I.

Than asked him the Doctours, whether yt were onely *Chriſtes* Bodye after the Conſecracyon of a Preſt and no Bread or not?

Neyther will And he ſayd unto them: It is both *Chriſtes*
Scripture nor Bodye and Breade. I ſhall prove yt as thus:
Reason ſerve.

For lyke as *Chriſt* dwellynge here upon the Earth, had in him both Godhede and Manhede; and had the invifible Godhede covered undre that Manhede which was onely viſible and ſeane in him: So in the Sacrament of the Aultre is *Chriſtes* verye Bodye and verye Breade alſo, as I beleve. The Breade is the Thyng that we ſe with our Eyes. The Bodye of *Chriſt*, (which is his Fleſhe and his Bloude) is thereundre hydde and not ſeane, but in Fayth.

This Opynyon
hath Saynt
Auguſtyn.

Than ſmyled they yche one upon other, that the People ſhuld judge him taken in a great Hereſye. And with a great Bragge dyverſe of them ſayd: It is a fowle Hereſye.

The Popes
Livynyte.

Than asked the Archebiſſhopp, what Breade yt was. And the Doctours alſo inqyred of hym whether it were Materyall or not?

Materyall.

The Lorde *Cobham* ſayd unto them: The Scripturs maketh no mencyon of thys Worde

Mate-

Materyall, and therfor my Faythe hath no-
thyng to do therwith. But thys I faye and
beleue yt, that yt ys *Christes* Bodye and
Breade. For *Christ* sayd in the sixt of *Jo-* Joan. vi.
hans Gospell, *Ego sum panis vivus qui de celo*
descendi. I whych came downe from Hea-
ven, am the lyvyng and not the dead
Breade. Therfor I faye now ageyne, lyke as *Marke*.
I sayd afore : As our Lorde *Jesus Christ* is
verye God and verye Manne, so in the most
blessed Sacrament of the Aultre, is *Christes*
verye Bodye and Breade.

Than sayd they all with one Voyce, it is
an Heresye.

One of the Bysshoppes stode up by and *An Heresye,*
by, and sayd: What yt is an Heresye many-^{*after the Pa-*}
fest, to faye that yt is Breade after the Sacra-^{*pystes.*}
mentall Wordes be ones spoken, but *Christes*
Bodye onlye.

The Lorde *Cobham* sayd : Saynt *Paule*
the Apostle was (I am sure) as wyse as yow *1 Cor. x.*
be now, and more godlye lerned. And he
called yt Breade, writynge to the *Corin-*
theanes. *The Breade that we breake* (sayth
he) *is yt not the Partakynge of the Body of*
Christ? Lo, he calleth yt Breade and not
Christes Bodye, but a Meane wherby we re-
ceyve *Christes* Bodye.

*O ignoraunt
Beastes.*

Than sayd they ageyne: *Paule* must be otherwyse understood. For yt is surelye an Heresy to saye that yt is Breade after the Consecration, but onlye *Christes* Bodye.

The Lorde *Cobham* asked how they coude make good that Sentence of thers.

*Blynde Ba-
bylonyanes.*

They answered hym thus: For yt is ageynst the Determynacyon of holye Church.

Than sayd the Archebysshopp unto hym: Sir *Johan*, we sent yow a Wrytynge concernynge the Faythe of thys blessed Sacrament, clerelye determyned by the Church of *Rome*, our Mother, and by the holye Doctours.

*A most Chri-
sten Answer.*

Than sayd he ageyne unto hym: I knowe non holyar than is *Christ* and hys Apostle. And as for that Determynacyon (I wote) yt is non of thers, for yt standeth not with the Scripturs, but manifestlye ageynst them. If yt be the Churches (as ye saye it is) it hath bene hers onlye sens she receyved the great Poyson of worldlye Possessions, and not afore.

Poyson.

Than asked they him to stoppe his Mouthe therewith: If he beleved not in the Determynacyon of the Church.

And

And he sayd unto them: No forsoth, for yt is no God. In all our Crede is IN but ^{IN, but thryse in all the Crede.} thryse mencyoned concernynge Beleve. IN God the Father, IN God the Sonne, IN God the Holy Ghost. The Byrthe, the Death, the Buryall, the Resurreccyon and Ascensyon of *Christ* hath non IN for beleve, but IN him. Neyther yet hath the Church, the Sacramentes, the Forgevenesse of Synne, the latter Resurreccyon, nor yet the Lyfe everlastynge anye other IN than IN the Holye Ghost.

Than sayd one of the Lawers: Tushe, ^{Confounded in theyr owne Lernynge.} that was but a Worde of Offyce. But what is youre Beleve concernynge Holye Church?

The Lorde *Cobham* answered: My Beleve is (as I sayd afore) that all the Scripturs of the sacred Byble are true. All that is grounded upon them I beleve throughlye. For (I knowe) yt is Gods Pleasure that I shuld so do. But in youre lordelye Lawes ^{He beleveth not in the Pope.} and ydell Determynacyons have I no Beleve. For ye be no Part of *Christes* Holye Church, as youre open Dedes doth shewe. But ye are verye Antichristes, obstynatlye set agaynst his holye Lawe and Will. The Lawes that you have made are nothyng to his

The great Proceſſe againſt

his Glorie, but onely for youre vaine Glorie and abhomynable Covetuousneſſe.

*An Hereſye
after the Pa-
pyſtes.*

This they ſayd was an exceedynge Hereſye (and that in a great Fume) not to beleve the Determynacyon of holye Church.

Than the Archebiſſhop asked him, what he thought holye Church?

He ſayd unto him: My Beleve is that holye Church is the Nombre of them, which ſhall be ſaved, of whom *Chriſt* is the Head. Of this Church one Part is in

*Conſydre him
to be than in
ſhrewed
Handelynge.*

Heaven with *Chriſt*, an other in Purgatorye (you ſaye) and the thyrde is here in Earthe. This latter Part ſtandeth in thre Degrees, in Knyghthode, Preſthode, and the Commynalte, as I ſayd afore playnelye in the Confeſſyon of my Beleve.

Than ſayd the Archebiſſhop unto him: Can ye tell me, who is of this Church?

The Lorde *Cobham* answered: Yea trulye can I.

Walden.
contr. Wi-
cleviſtas,
lib. 2. ar. 3.
cap. 67.

Than ſayd Doctour *Walden* the Prior of the *Carmelytes*: It is doubt unto you, who is therof. For *Chriſt* ſayth in *Math. Nolite judicare*, Preſume to judge no Manne. If ye here be forbydden the Judgement of youre Neyber or Brother, moche more the Judgement of your Superyour.

The

The Lorde Cobham made him this Answer: *Christ* sayth also in the same selfe Chaptre of *Matthew*, That lyke as the yll Mat. vii. Tre is knowen by his yll Frute, so is a false Prophete by his Workes, apere they never so gloryouse. But that ye left behynde ye. And in *Johan* he hath this Text: *Operibus* Joan. x. *credite*: Beleve you the outwarde Doynges. Joan. vii. Deut. i. And in an other Place of *Johan*: *Iustum iudicium iudicate*. Whan we knowe the Thyng to be true, we maye so judge yt and not offende. For *David* sayth also: Psal. lvi. *Reſte iudicate, filii hominum*, Judge ryghtlye alwayes, ye Chyldren of Menne. And as for your Superyoryte, were ye of *Christ* ye shuld be meke Mynysters, and no proude Superyours.

Than sayd Doctour *Walden* unto him: Ye make here no Difference of Judgementes; *Diversyte of* ye put no Diversyte betwyne the yll Judge- *Judgementes.* mentes, which *Christ* hath forbydden, and the good Judgementes which he hath cummaunded us to have. Rashe Judgement and ryght Judgement, all is one with you. So is Judgement presumed and Judgement of Offyce. So swyft Judges alwayes are the lerned Scolers of *Wycleve*.

Unto

*A perfyght
Answer.
Esa. v.
Esa. lv.*

Unto whom the Lorde *Cobham* thus answered: It is wele sophistryed of you forth. Preposterouse are youre Judgementes evermore. For as the Prophete *Esaie* sayth, ye judge yll good, and good yll. And therefore the same Prophete concludeth, that youre Wayes are not Gods Wayes, nor Gods Wayes youre Wayes. And as for that vertuouse Manne *Wyclere*, whose Judgementes ye so hyghlye dysdayne, I shall saye here for my Part both before God and Manne: That before I knewe that despyfed Doctryne of his, I never abstayned from Synne. But sens I lerned therin to feare my Lorde God, yt hath otherwyse (I trust) bene with me. So moch Grace coude I never fynde in all your gloryouse Instruccyons.

*Walden. in
Prefatione.
Doctrina 7.*

*A most ranke
Papist.*

Than sayd Doctour *Walden* agayne yet unto him: It were not wele with me, so many vertuouse Menne lyvyng, and so many lerned Menne teachyng, the Scripturs beyng also so open, and the Examples of Fathers so plentuous, yf I than had no Grace to amende my life tyll I hearde the Devyll preache. Saynt *Hierom* sayth, That he which seketh soche suspected Masters, shall not fynde the myd daye Lyght, but the myd daye Devyll.

*Hierony. in
breviario mi-
nori.*

The Lorde *Cobham* sayd: Your Fathers,
the olde *Pharysees* ascrybed *Christes* Myra-
cles to *Belzebub*, and his Doctryne to the Luc. xi.
Devyll. And you as theyr naturall Chyl- Joan. x.
dren, have styll the same selfe Judgement
concernynge his faythfull Folowers. They
that rebuke your vicyouse Lyvyng must
neades be Heretyques, and that must youre
Doctours prove whan ye have no Scripturs
to do yt. Than sayd he to them all: To Doctours
judge you as ye be, we nede no farder go whan the
than youre owne propre Actes. Where do Scripturs
ye fynde in all Gods Lawe, that ye shulde sayle.
thus syt in Judgement of anye Christen Man,
or yet Sentens anye other Manne unto Death
as ye do here daylye? No Grounde have ye
in all the Scripturs so lordelye to take yt up-
on ye, but in *Annas* and in *Cayphas*, which Folowers of
sate thus upon *Christ* and upon his Apo- Cayphas.
stels after his Ascencyon. Of them onlye
have ye taken yt to judge *Christes* Mem-
bers, as ye do, and neyther of *Peter* nor
Johan.

Than sayd some of the Lawers: Yes for- O most blynde
soth, Syr, for *Christ* judged *Judas*. Beastes.

The Lorde *Cobham* sayd: No, *Christ*
judged him not. But he judged himselfe,
and therupon went forth and so ded hange
himselfe.

Geraldus
Cambrenſis,
diſt. 1. cap.
17.

himſelfe. But in dede *Chriſt* ſayd wo unto him for that covetuoſe Acte of his, as he doth yet ſtyll unto manye of you. For ſens the Venyme was ſhedde into the Church, ye never folowed *Chriſt*, neyther yet have ye ſtande in the Perfeccyon of Gods Lawe.

Than asked him the Archebyſſhop, what he ment by that Venyme?

The Lorde *Cobham* ſayd: Youre Poſſeſſyons and Lordeſhyppes. For than cryed an Angell in the Ayre (as youre owne Chrony-
cles mencyoneth) wo, wo, wo, this Daye is Venyme ſhedde into the Church of God. Before that Tyme all the Byſſhoppes of *Rome* were Martyrs in a maner. And ſens that Tyme we reade of verye ſewe. But in dede ſens that ſame Tyme one hath put downe an other, one hath poyſened an other, one hath curſed an other, and one hath ſlayne an other, and done moche more Myſchefe be-
fydes, as all the Chronycles telleth. And lete all Menne conſydre wele this: That *Chriſt* was meke and mercyfull: The Pope is proude and a Tyraunt. *Chriſt* was poore and forgave: The Pope is ryche and a moſt cruell Manſlayer, as his daylye Actes doth prove him. *Rome* is the verye Neſt of Antichriſt.

Ranulphus
Ceſtrenſis in
Polychro.
li. 4. cap. 26.

*Antitheſis of
Chriſt and
the Pope.*

*Rome is An-
tichriſtes Neſt*

richrist. And out of that Nest cometh all his Disciples. Of whom Prelates, Prestes, and Monkes are the Bodye, and these pylde Fryers are the Tayle which covereth his most fylthye Part.

Than sayde the Prior of the Fryre *Augustynes*: Alac, Syr, whye do ye saye so? That is uncharytablye spoken.

And the Lorde *Cobham* sayd: Not onlye is yt my Sayinge, but also the Prophete *Esayes*, longe afore my Tyme. The Prophete ^{Esa. ix.} (sayth he) which preacheth Lyes, is the ^{Antichristes} Tayle. As you Fryers and Monkes be lyke Pharysees dyvyded in youre outwarde Aparell and Usages, so make ye dyvyfyon amonge the People. And thus yow with soche other, are the verye naturall Members of Antichrist.

Than sayd he unto them all: *Christ* sayth in his Gospell, Wo to you Scribes and Pharysees, Hypocrytes. For ye close up the ^{Mat. xxiii.} Kyngedome of Heaven before Menne. Neither entre ye in your selves, nor yet suffre anye other that wolde entre into yt. But ye stoppe up the Wayes therunto with youre owne Tradicyons, and therefore are ye the Howsholde of Antichrist. Ye will not per- ^{The Relygyon} mytt Gods Veryte to have Passage, nor yet ^{of Bysshoppes.}

to be taught of his true Mynyſters, fea-
ynge to have youre Wyckedneſſe reprov-
ed. But by ſoche wayne Flatterers as upholde ye
in your Myſcheves, ye ſuffre the common
People moſt myſerablye to be ſeduced.

*A wyſe Pre-
late.*

Than ſayd the Archebiſſhop: By oure
Ladye, Syr, there ſhall no ſoche preach-
within my Dyoceſe (and God will) nor yet
in my Jurisdiccyon (yf I maye knowe yt) as
eyther maketh Dyvyſyon, or yet Dyſſenſyon
amonge the poore Commons.

Luc. xxiii.
Joan. xvi.
Danie. xii.
Mat. xxiv.

The Lorde *Cobham* ſayd: Both *Chriſt* and
his Apoſtles were accused of Sedycyon ma-
kyng, yet were they moſt peceable Menne.
Both *Daniel* and *Chriſt* prophecyed, that
ſoche a troublouſe Tyme ſhulde come, as
hath not bene yet ſens the Worldeſ begyn-
nyng. And this Prophecy is partlye ful-
fylled in youre Dayes and Doynges. For
manye have ye ſlayne alreedy, and more will
ye ſlee here after, yf God fulfill not his Pro-
mes. *Chriſt* ſayth alſo, yf thoſe Dayes of
yours were not ſhortened, ſcarſlye ſhuld anye
Fleſhe be ſaved. Therefore loke for yt juſt-
lye, for God will ſhorten youre Dayes.
Moreover though Preſtes and Deacons for
preachynge of Gods Worde and for myny-
ſtrynge the Sacramentes with Provyſyon for
the

Prophecy.

Prophecy.

*Preſtes.
Deacons.*

the Poore, be grounded in Gods Lawe, yet have these other Sectes no maner of grounde therof, so farre as I have redde.

Than a Doctour of Lawe, called Mastre *Marke this*
Johan Kempe, plucked out of his Bosome a *workynge of*
Coype of that Byll which they had afore sent *Sathan.*
him into the Tower, by the Archebysshoppes
Counsell, thynkynge therby to make shorter
Worke with him. For they were so amased
with his Answers (not all unlyke to them
which dysputed with *Steven*) that they *Act. vi.*
knewe not wele how to occupye the Tyme,
theyr Wyttes and Sophistrye (as God wolde)
so fayled them that Daye.

My Lorde *Cobham* (sayth this Doctour) we
must brevelye knowe youre Mynde con-
cernynge these iiii. Poyntes here folowynge.
The fyrst of them is this. And than he *The fyrst Ar-*
redde upon the Byll. The Fayth and the *tycle.*
Determynacyon of holye Church, towch-
ynge the blessed Sacrament of the Aultre, is
this: That after the sacramentall Wordes
be ones spoken by a Prest in his Masse, the
materyall Breade that was before Breade, is
turned into *Christes* verye Bodye. And the *O beastylye*
materyall Wyne, that was before Wyne, is *Beggerye.*
turned into *Christes* verye Bloude. And so
there remayneth in the Sacrament of the
F Aultre

The great Proceſſe agaynſt

Aultre from thens forth no materyall Breade nor materyall Wyne, which were there before the ſacramentall Wordes were ſpoken. Syr, beleve ye not this?

*O Chriſten
Knyght.*

The Lorde *Cobham* ſayd: This is not my Beleve. But my Fayth is (as I ſayd to yow afore) that in the worſhyppfull Sacrament of the Aultre is verye *Chriſtes* Bodye in Fourme of Breade.

Than ſayd the Archebyſſhop: Syr *Joban*, ye muſt ſaye otherwyſe.

*His Con-
ſtauncy.*

The Lorde *Cobham* ſayd: Naye that I ſhall not, yf God be upon my Syde (as I truſt he is) but that there is *Chriſtes* Bodye in fourme of Breade, as the common Beleve is.

*The ſecond
Artycle.*

Than redde the Doctour agayne. The ſeconde Poynt is this: Holye Church hath determyned, that every Chriſten Manne lyvyng here bodylye upon Earth, ought to be ſhryven to a Preſt ordayned by the Church, yf he maye come to him. Syr, what ſaye ye to this?

*Confefſion of
Synne to God
onlye.*

The Lorde *Cobham* answered and ſayd: A dyſeaſed or fore wounded Manne had nede to have a ſure wyſe Surgeon and a true, knowynge both the Grounde and the Daunger of the ſame. Moſt neceſſarye were yt therfore, to be fyrſt ſhryven unto God, which

which onely knoweth oure Dyseases and can helpe us. I denye not in this the goynge to a Preste, yf he be a Manne of good Lyfe and Lernynge. For the Lawes of God are Mala. ii. to be requyred of the Prest which is godlye Prestes. lerned. But yf he be an ydyote or a Manne of vicyouse Lyvyng that is my Curate, I ought rather to flee from him than to seke unto him. For sonner myght I catche yll of him that is nought, than anye Goodnesse towards my Sowle Helthe.

Than redde the Doctour agayne. The The iii. Ar- thyrde Poynt is this: *Christ* ordayned Saynct tycle. *Peter* the Apostle, to be his Vycar here in Earth, whose See is the Church of *Rome*. And he gaunted that the same Power which he gave unto *Peter*, shuld succede to all *Peter's* Successours, which we call now Popes of *Rome*. By whose specyall Power in Antichristes Churches partycular, be ordayned Prelates, Kyngedome. as Archebysshoppes, Persones, Curates, and other Degrees more. Unto whom Christen Menne ought to obeye after the Lawes of the Church of *Rome*. This is the Determyncyon of holye Church. Syr, beleve ye not this?

To this he answered and sayd: He that Who is next foloweth *Peter* most nyghest in pure Ly- unto Peter.

The great Proceſſe agaynſt

vyngē, is next unto him in Succeſſyon. But
 youre lordelye Ordre eſtemeth not greatlye
 the lowlye Behavior of poore *Peter*, what ſo
 ever ye prate of him. Neyther care ye
 greatlye for the humble Maners of them
 that ſucceded him tyll the Tyme of *Sylve-*
No Succeſſyon here. *ſtre*, which for the more Part were Martyrs,
 as I tolde ye afore. Ye can lete all theyr
 good Condycyons go by you, and not hurt
 your ſelves with them at all. All the
 Worlde knoweth this wele ynough by you,
 and yet ye canne make Boaſt of *Peter*.

Doctour Devyll. With that, one of the other Doctours
 axed him: Than what do ye ſaye of the
 Pope?

Antichriſtes Bodye. The Lorde *Cobham* answered: As I ſayd
 before, he and yow togyther maketh
 whole the great Antichriſt. Of whom he is
 the great Head, yow Byſshoppes, Preſtes,
 Prelates, and Monkes are the Bodye, and
 the beggyng Fryers are the Tayle, for they
 cover the Fylthyneſſe of you both, with
 theyr ſubtyl Sophiſtrye. Never will I in
 Conſcience obeye anye of yow all, tyll I ſe
 yow with *Peter* folowe *Chriſt* in Converſa-
 cyon.

The iiij. Artycle. Than redde the Doctour agayne. The
 forth Poynt is this: Holye Church hath de-

termyned that yt is merytoryouse to a Christen Manne to go on Pylgrymage to holye Places. And there specyallye to worshyp holye Relyques and Ymages of Saynctes, Apostles, Martyrs, Confessours, and all other Saynctes besydes approved by the Church of *Rome*. Syr, what saye ye to this?

Wherunto he answered: I owe them no Service by anye Commaundement of God, and therfore I mynde not to seke them for youre Covetuousnesse. It were best ye swept them fayre from Copwebbes and Dust, and so layed them up for catchynge of scathe. Or els to burye them fayre in the Grounde, *What is to be done with Ymages.* as ye do other aged People which are Gods Ymages. It is a wonderfull Thyng that Sayntes now beyng dead, shuld become so covetuousse and nedye, and therupon so bytterlye begge, which all theyr Lyfe tyme hated all Covetuousnesse and Beggyng. *Sayntes are covetouse Beggars.* But this I saye unto you, and I wolde all the Worlde shuld marke yt, That with youre Shryves and Ydols, your fayned Absolucyons and Pardons, ye drawe unto yow the Substaunce, Welthe, and chiefe Pleasurs of all Christen Realmes.

*A Whelp of
Sathan.*

Why, Syr, (ſayd one of the Clarkes) will
ye not worſhup good Ymages?

What Worſhup ſhulde I geve unto them?
Sayd the Lorde *Cobham*.

*Hypocrefye
for his Part.*

Than ſayd Fryre *Palmer* unto him: Syr,
ye will worſhup the Croſſe of *Chriſt*, that
he dyed upon?

Where is yt, ſayd the Lorde *Cobham*?

*Idyotyſh Beg-
gerye.*

The Fryre ſayd: I put ye the Caſe, Syr,
that yit were here even now before you?

The Lorde *Cobham* answered: This is a
great wyſe Manne, to put me an ernest Que-
ſtion of a Thyng, and yet he his ſelfe
knoweth not were the Thyng ſelfe is. Yet
ones agayne aſke I you, what worſhup I
ſhould do unto yt?

Gal. vi.

A Clarke ſayd unto him: Soche Worſhup
as *Paule* ſpeaketh of, and that is this: *God
forbydde that I ſhulde joye but onely in the
Croſſe of Jeſus Chriſt.*

*A Chriſten
Knyght.*

Than ſayd the Lorde *Cobham*, and ſpredde
his Armes a brode. This is a verye Croſſe,
yea, and ſo moche better than youre Croſſe
of Wode, in that yt was created of God.
Yet will not I ſeke to have yt worſhypped.

*A brutiſh
Byſſhop.*

Than ſayd the Byſſhop of *London*: Syr,
ye wote wele that he dyed on a materyall
Croſſe.

The

The Lorde Cobham sayd : Yea, and I wote also that oure Salvacyon came not in by that materyall Crosse, but alone by him, which dyed therupon. And wele I wote that holye Saynct Paule rejoyced in non other Crosse, ^{A very Manne of God.} but in *Christes* Passyon and Death onlye, and in his owne Sufferynges of lyke Persecucion with him for the same selfe Vertye that he had suffred for afore.

An other Clarke yet asked him : Will ye ^{O Devyls incarnate.} than do non honour to the holye Crosse?

He answered him: Yes, yf he were myne I wolde laye him up honestlye, and se unto him that he shulde take no more scathes a broode, nor be robbed of his Goodes, as he is now a Dayes.

Than sayd the Archebysshop unto him: Syr *Johan*, ye have spoken here manye ^{Slaundered with the Truthe.} wonderfull Wordes to the slaunderouse Rebuke of all the whole Spiritualte, gevyng a great yll Example unto the common Sort here, to have us in the more dysdayne. Moche Tyme have we spent here about ^{The Serpent sheweth his Nature.} yow, and all in vayne so farre as I can se. Well, we must be now at this short Poynt with you, for the Daye passeth awaye, ye must eyther submytt youre selfe to the Ordynaunce of holye Church, or els throwe

The great Proceſſe againſt

youre ſelfe (no Remedye) into moſt depe Daunger. Se to yt in Tyme, for anon yt will be els to late.

*Non Offence
done.*

The Lorde *Cobham* ſayd: I knowe not to what Purpoſe I ſhuld otherwyſe ſubmyt me. Moche more have you offended me than ever I offended yow, in thus troublinge me before this Multytude.

*A wolviſh
Offre of Gen-
tylneſſe.*

Than ſayd the Archebyſſhop agayne unto him: We ones agayne requyre you to remembre youre ſelfe wele, and to have non other Opynyon in theſe Matters than the unyverſall Fayth and Beleve of the holye Church of *Rome* is. And ſo lyke an obedyent Chylde to returne to the Unyte of youre Mother. Se to yt (I ſaye) in Tyme, for yet ye maye have Remedye, where as anon yt will be to late.

*O conſtaunt
Chriſtyane.*

The Lorde *Cobham* ſayd expreſſye before them all: I will non otherwyſe beleve in theſe Poyntes, than I have tolde ye here afore. Do with me what ye will.

*Abhomynable
Theves and
Mourtherers.*

Fynallye than the Archebyſſhop ſayd: Well than I ſe non other, but we muſt neades do the Lawe, we muſt procede forth to the Sentence diffynytyve, and both judge ye and condemne ye for an Heretyque.

And

And with that the Archebyſſhop ſtode up, and redde there a Byll of his Condemnacyon, all the Clergye and Layte awaylynge theyr Bonettes. And this was therof the Tenour,

The diffynityve Sentence of his Condemnacyon.

IN Dei nomine, Amen. Nos Thomas per-
missione divina Cantuariensis Eccleſie Ar-
chiepiſcopus, Metropolitanus, totius Anglie
Primas, & Apoſtolice ſedis Legatus, and ſo
fourth in barberouſe Latyne; which I have
here tranſlated into Englyſhe for a more
playne Underſtandyng to the Reader.

Ex magno
Proceſſu
Thomæ A-
rundeli.

In the Name of God. So be yt. We
Thomas, by the Sufferaunce of God, Arche-
byſſhop of Caunterburye, Metropolytane,
and Prymate of all Englande, and Legate
from the Apoſtolyque Seate of Rome, will-
eth this to be knowen unto all Menne. In a
certain Cauſe of Hereſye, and upon dyverſe
Artycles, wherupon Syr Johan Oldecaſtell
Knyght and Lorde Cobham, after a dilygent
Inquyſycyon made for the ſame, was de-
ſected, accused, and preſented before us in
oure

Suffered of
God, as a
Plage.

An heretyque
for confeſ-
ſynge Chriſt.

oure laſt Convocacyon of all our whole Clergye of oure Province of *Caunterburye*, holden in the Cathedrall Church of *Paules* at *London*. At the lawfull Denouncement and Requeſt of our unyverſall Clergye in the ſeyd Convocacyon, we proceded agaynſt him accordyng to the Lawe (God to Wytneſſe) with all the Faver poſſyble. And followyng *Chriſtes* Example in all that we myght, (which willeth not the Death of a Synner, but rather that he be converted and lyve) we toke upon us to correct him, and ſought all other Wayes poſſyble to bryng him agayne to the Churches Unyte, declarynge unto him what the holye and unyverſall Church of *Rome* hath ſayd, holden, determyned, and taught in that Behalfe. And though we founde him in the Catholyque Fayth farre wyde, and ſo ſtyffnecked that he wolde not confeſſe his Errour, nor pouge himſelfe, nor yet repent him therof; we yet pyteynge him of fatherlye Compaſſyon, and inteyrlye deſyerynge the Helthe of his Sowle, appoynted him a competent Tyme of Delyberacyon, to ſe yf he wolde repent and ſeke to be reformed. And ſens we have founde him worſe and worſe, Conſyderynge therefore that

Ezec. xviii.
Ezec. xxxiii.

*The Wolfe
wolde apere
charytable.*

*Se, yf they
ſhewe not
themſelves.*

that he is incorrygible, we are dryven to the verye Extremyte of the Lawe, and with great Hevynesse of Hart we now procede to the fynall Publycacyon of the Sentence dif-fynytyve agaynst him.

Than brought he forth an other Byll ^{Idyotes,} contaynyng the seyde Sentence, and that he ^{Knaves, and} redde also in his banger *Latyne*. *Christi no-* ^{Beastes.} *mine invocato, ipsumque solum pre oculis ha-* *bentes. Quia per acta inactitata,* and so forth. Which I have also translated into *Englyshe*, that Menne maye understande yt.

Christ we take unto wytneffe, that no- ^{Ex magno} thyng els we seke in this oure whole En- ^{Processu} terpryse, but his onlye Glorie. For as ^{Thomæ A-} moche as we have founde by diverse Actes ^{rundeli.} done, brought forth, and exhybyted, by sor-drye Evydences, Sygnes, and Tokens, and also by manye most manifest Proves, the seyde Syr *Johan Oldecastell* Knyght and Lorde *Cobham*, not onlye an evydent Here-tyque in his owne Persone, but also a mygh-tye Mayntener of other Heretyques agaynst the Faythe and Relygyon of the holye and unyversall Church of *Rome*, namelye a- ^{That Church} bought the two Sacramentes of the Aultre ^{is an Whore.} and of Penaunce, besydes the Popes Power and Pylgrymages: And that he as the Chylde

*A Theſe is
that Paſtour.*

Chylde of Iniquite and Darkeneſſe, hath ſo hardened his Hart that he will in no caſe attende unto the Voyce of his Paſtour:

*A colour of
Deceyt is
this.*

Neyther will he be allured by ſtrayght Admonyſhmentes, nor yet be brought in by favorable Wordes: The Worthynesse of the Cauſe fyrſt wayed on the one Syde, and his Unworthynesse agayne conſydered on the othe Syde, his Fawtes alſo aggravated, or made double through his damnable Obſtynacye: We beyng lothe that he which is nought ſhuld be worſe, and ſo with his Contagyouſneſſe infect the Multytude: By the ſage Counſell and Aſſent of the verye dyſcrete Fathers, our honorable Bretherne and

*A ſort of un-
lerned
Beaſtes.*

Lorde Byſſhopes here preſent, *Rycharde of London, Henrye of Wyncheſtre*, and *Benet of Bangor*, and of other great, lerned and wyſe Menne here, both Doctours of Divynyte and of the Lawes Canon and Civyle, Seculars and Relygyouſe, with dyverſe other expert Menne aſſyſtyng us, we ſentencyallye and dyffynytyvelye by this preſent Wrytyng, judge, declare, and condemne the ſeyd Syr *Johan Oldecaſtell* Knyght and Lorde *Cobham*, for a moſt pernycyouse and deteſtable Heretyque, convicted upon the ſame and refuſyng utterlye to obeye the Church

*As Cayphas
ded Chriſt.*

Churche agayne, commyttyng him here from hensforth as a condemned Heretyque to the secular Jurisdiccyon, Power, and Judgement to do him therupon to Death. *Christ is condemned in his faythfull Membre.* Forthermore we excommunycate and denounce acursed not onlye this Heretyque here present, but so manye els besydes as shall hereafter in faver of his Errour eyther receyve him or defende him, counsell him, or helpe him, or anye other waye maynteyne him, as verye Fawters, Receyvers, Defenders, Counsellors, Ayders, and Maynteners of condemned Heretyques.

And that these Premysse maye be the better knowen to all faythfull Christen Menne, we commyt yt here unto your Charges, and geve ye streyght Commaundement therupon by this Wrytynge also, that ye cause this Condemnacyon and diffynytyve Sentence of Excommunycacyon concernynge both this Heretyque and his Fawtours to be publyshed through out all youre Dyoces in Cytees, Townes, and Vyllages by youre Curates and parryshe Prestes, soche Tyme as they shall have most recourse of People. *How spirituall these holy Fathers are.* And se that yt be done after this Sort: As the People are thus gathered devoutlye togyther, lete the Curate everye where

*No ſuche
Voyce for the
Goſpell.*

*Non Offyce
left undone,
perteynyng
to Antichriſt.*

*A craftye
Knaue in that
Poynt.*

where go into the Pulpet, and there open, declare, and expounde this Proceſſe in the Mother Tonge in an audyble and intellygible Voyce, that yt maye wele be perſeyved of all Menne, and that upon the Feare of this Declaracyon alſo, the People maye fall from theyr yll Opynyons conceyved now of late by ſedycyouse Preachers. More over we will that after we have delyvered unto yche one of yow Byſſhoppes (which are here preſent) a Copye herof, that ye cauſe the ſame to be written out agayne into dyuerſe Copyes, and ſo to be ſent unto the other Byſſhoppes and Prelates of oure whole Province, that they maye alſo ſe the Contentes therof ſolempnelye publiſhed within theyr Dioceſes and Cures. Fynallye we will that both yow and they ſignyfye agayne unto us ſeryouſlye and dyſtynctlye by youre Wrytynges, as the Matter is without fayned Colour in everye Poynt perfourmed, the Daye wherupon ye receyved this Proceſſe, the Tyme whan yt was of yow executed, and after what Sort yt was done in everye Condycyon, accordyng to the Tenour herof, that we maye knowe yt to be juſtlye the ſame.

A Cope of this Wrytynge sent *Thomas* Thomas Walden. in Fasciculo Zizaniorum Wiclevi.
Arundell the Archebysshop of *Caunterbu-*
rye afterwarde from *Maydeston* the x. Daye
of *Octobre*, within the same Yeare of oure
Lorde a M.cccc. and viii. unto *Rycharde*
Clyfforde the Bysshop of *London*, which thus
beginneth, *Thomas permissione divina, &c.*

The seyd *Rycharde Clyfforde* sent an other Rycharde Clyfforde.
Cope therof, enclosed within his owne
Letters, unto *Robert Mascall*, a *Carmelyte*
Fryre which was than Bishhop of *Herforde*
in *Walis*, wrytten from *Hadham* the xxiii.
Daye of *Octobre* in the same Yeare, and the
Beginnyng therof is this: *Reverende in*
Christo Pater, &c.

The seyd *Robert Mascall* directed an other Robert Mascall.
Cope therof from *London* the xxvii. Daye
of *Novembre* in the same Yeare, enclosed in
his owne Commiffyon also, unto his Arche-
deacons and Deanes in *Herfforde* and *Shrewes-*
burie. And this is therof the Begynnyng:
Venerabilibus & discretis viris, &c.

In lyke maner ded the other Bysshoppes
within theyr Dyoces.

After that the Archebysshop had thus Ex utroque redde the Byll of his Condempnacyon with exemplari.
most Extremitie before the whole Multytude,
the Lorde *Cobham* sayd with a most chere-

The great Proceſſe againſt

Mat. x.
Job i.

*A worthy
Warryour.*

full Countenaunce: Though ye judge my Bodye, which is but a wretched Thyng, yet am I certayne and ſure that ye can do no harme to my Sowle, nomore than coude Sathan upon the Sowle of *Job*. He that created that, will of his infynyte Mercye and Promes ſave yt, I have therein no manner of doubt. And as concernynge theſe Artycles before reherſed, I will ſtande to them even to the verye Death by the Grace of my eternall God.

*Chriſtenlye
warned.*
Mat. xv.

And therewith he turned him unto the People, caſtyng his Handes a broode and ſayenge with a verye lowde Voyce: Good Chriſten Peple, for Gods Love be wele ware of theſe Menne: For they will els begyle yow, and leade yow Blyndelynges into Hell with themſelves. For *Chriſt* ſayeth playnely unto you: *If one blynde Manne leadeth an other, they are lyke both to fall into the Dytche.*

*He prayeth
for his Enemies.*

After this he fell downe there upon his Knees, and thus before them all prayed for his Enemyes, holdynge up both his Handes and his Eyes towardes Heaven and ſayenge: Lorde God eternall, I beſyche the for thy great Mercyes ſake to forgeve my Perſuers, yf yt be thy blyſſed Will. And then he

was

was delyvered to Syr *Robert Morleye*, and so ledde forth agayne to the Tower of *London*. And thus was there an Ende of that Dayes Worke.

Whyle the Lorde *Cobham* was thus in the Tower, he sent out prevylye unto his Fryndes. And they at his Desyre wrote this lytle Byll here folowyng, causynge yt to be set up in dyverse Quarters of *London*, that the People shuld not beleve the Slaunders and Lyes that his Enemyes the Bysshoppes Servauntes and Prestes had made on him abrode. And this was the Lettre.

For as moche as Syr *Johan Oldecastell* Knyght and Lorde *Cobham*, is untruely convicted and inprosoned, falselye reported and flaundered amonge the comon People by his Adversaryes, that he shuld otherwyse both fele and speake of the Sacramentes of the Church, and specyallye of the blessed Sacrament of the Aultre, than was written in the Confessyon of his Beleve, which is indented and taken to the Clergye, and so set up in dyverse open Places in the Cyte of *London*: Knowen be yt here to all the Worlde, that he never sens varied in anye Poynt therfro, but this is playnelye his Beleve, that all the Sacramentes of the Church

*Ex vetusto
exemplari
Londinen-
sium.*

Enemyes.

*A Testimo-
nyall made by
his Fryndes.*

*To stoppe
lyenge Lyppes.*

*A rehersall of
his Beleve.*

The great Proceſſe againſt

be profytable and expedyent alſo to all them that ſhall be ſaved, takynge them after the Intent that *Chriſt* and his true Church hath ordayned. Forthermore he beleveth that in the bleſſed Sacrament of the Aultre is verelye and truelye *Chriſtes* Bodye in fourme of Breade.

*The Clergye
in hate of the
People.*

After this the Byſhoppes and Preſtes were in moche Obloquye both of the Nobyltye and Commons, partlye for that they had ſo cruellye handeled the good Lorde *Cobham*, and partlye agayne bycauſe his Opynyon (as they thought at that Tyme) was perfyght concernynge the Sacrament. As they feared this to growe to further Inconvenyence to-

*A Praetyſe of
faulſe Preſtes.*

wardes them both wayes, they drewe theyr Heades togyther and at the laſt conſented to uſe an other Praetyſe ſomewhat contrarye to that they had done afore. They cauſed yt by and by to be blowne abroad by theyr feed Servauntes, Fryndes, and bablynge Syr *Johanes*, that the ſeyd Lorde *Cobham* was becomen a good Manne, and had lowlye ſubmytted himſelfe in all Thynges unto hollye Church, utterlye changynge his Opynyon concernynge the Sacrament. And

*Theſe are
ther common
Feates,*

therupon they counterfeted an Abjuracyon in his Name, that the People ſhuld take no holde

holde of that Opynyon by anye thyng they had hearde of him before, and to stande so in the more awe of them consyderynge him so great a Manne, and by them subdued.

This is the Abjuracyon (saye they) of Syr *Johan Oldecastell* Knyght, somtyme the *Lorde Cobham*.

*An Abjuracyon counterfeted of the
Bysshoppes.*

IN *Dei nomine, Amen.* I *Johan Olde-* Walden. in
castell denounced, detected, and convi- Fasciculo
cted of and upon dyverse Artycles saverynge Zizaniorum
both Herefye and Errour, before the reve- Wiclevi.
rende Father in *Christ* and my good Lorde,
Thomas, by the Permyssyon of God, Lorde
Archebysshop of *Caunterburye*, and my law-
full and ryghtfull Judge in that Behalfe,
expreslye graunt and confesse: That as con- Marke from
cernyng the Estate and Power of the most whens this
holye Father the Pope of *Rome*, of his Gere cometh.
Archebysshoppes, his Bysshoppes, and his
other Prelates, the Degrees of the Church,
and the holye Sacramentes of the same, spe-
cycallye of the Sacramentes of the Aultre
and of Penance, and other Observaunces

Fyne Workemanshypp, I trowe.

besydes of oure Mother holye Church, as Pylgrymages and Pardons, I afferme (I saye) before the seyd reverende Father Archebysshop and els where, that I beyng yll seduced by dyverse sedycyouse Preachers, have grevouslye erred and heretycallye persysted, blasphemouslye answered, and obstynatlye rebelled. And therfore I am by the seyd reverende Father, before the reverende Fathers in *Christ* also, the Bysshoppes of *London*, *Wynchestre*, and *Bangor*, lawfullye condemned for an Heretyque.

Alas, good Man, thou art slandered.

Never the lesse yet, I now rememberynge my selfe, and covetyng by this meane to avoyde that temporall Peyne which I am worthy to suffre as an Heretyque, at the Assygnacyon of my most excellent Christen Prince and lyege Lorde Kynge *Henrye* the fyft, now by the Grace of God, most worthy Kynge both of *Englande* and of *Fraunce*, myndyng also to preferre the wholsom Determynacyon, Sentence, and Doctryne of the holye and unyversall Church of *Rome*, before the unwholsom Opynyons of my selfe, my Teachers, and my Folowers. I frelye, willynglye, delyberatlye, and throughlye, confesse, graunt, and afferme the most holye Fathers in *Christ* Saynct *Peter* the Apostle

A tyrannouse Whore is that Church.

ſle and his Succellours Byſhoppes of Rome,
ſpecyallye now at this Tyme my moſt bleſ-
ſed Lorde Pope *Johan*, by the Permyſſyon of *He poiſened*
God the xxiii. Pope of that Name, which *his Predeceſ-*
now holdeth *Peter's* Seate (and yche of *ſour, to be*
them in theyr Succellion) in full Strengthe
and Power to be *Chriſtes* Vycar in Earthe
and the Head of the Churche mylytaunt.
And that by the Strengthe of his Offyce
(what though he be a great Synner and afore
knowne of God to be damned) he hath full *Ye lye, falſe*
Auctoryte and Power to rewle and governe, *Knaves, ye*
bynde and loſe, ſave and deſtroie, acurſe and *lye.*
aſſoyle, all other Chriſten Menne.

And agreeably ſtyll unto this, I confeſſe,
graunt, and aſſerme all other Archebyſ-
hoppes, Byſhoppes, and Prelates, in theyr
Provinces, Dyoces, and Parryſhes (appoynt- *Antichriſt a-*
ed by the ſeyd Pope of Rome to aſſyſt him *vaunceth*
in his Doynges or Buſyneſſe) by his decreed *himſelfe here.*
Canons or Vertu of his Offyce, to have had
in Tymes paſt, to have now at this Tyme,
and that they ought to have in Tyme to
come, Auctoryte and Power to rewle and
to governe, bynde and loſe, acurſe and aſ-
ſoyle, the Subjectes or Peoples of theyr *How prove*
aforeſeyd Provinces, Dyoces, and Par- *ye that by*
ryſhes, and that theyr ſeyd Subjectes or Peo- *the Scrip-*
ples *turs?*

*Is not this
Knavery,
thynke you?*

ples ought of ryght in all Thynges to obeye them. Forthermore I confeſſe, graunt, and aſſerme that the ſeyd ſpirituall Fathers, as oure moſt holye Father the Pope, Archebyſhoppes, Byſhoppes, and Prelates, have had, have now, and ought to have hereafter, Auctoryte and Power for the Eſtate, Ordre, and Governauce of theyr Subjectes or Peoples, to make Lawes, Decrees, Statutes, and Conſtytucyons; yea, and to publiſſhe, commaunde, and compell theyr ſeyd Subjectes, and Peoples to the Obſervacyon of them.

*No Scriptures
have they to
ſhewe.*

More over I confeſſe, graunt, and aſſerme that all theſe forſeyd Lawes, Decrees, Statutes, and Conſtitucyons, made, publiſhed, and commaunded accordynge to the Fourme of ſpirituall Lawe, all Chriſten People and every Manne in himſelfe is ſtraightlye bounde to obſerve and meke-lye to obeye accordynge to the Dyverſyte of the forſeyd Powers. As the Lawes, Statutes, Canons, and Conſtytucyons of oure moſt holye Father the Pope incorporated in his Decrees, Decretals, Clementynes, Codes, Chartes, Reſcriptes, Sex-tyles, and Extravagantes the Worlde over all. And as the provincyall Statutes of Archebyſhoppes in theyr Provinces, the ſyn-
odall

*What beg-
gerly Bag-
gage is this?*

odall Actes of Bysshoppes in theyr Dyoces, and the commendable Rewles and Customes of Prelates in theyr Colleges, and Curates in theyr Parryshes, all Christen People are both bounde to observe and also most mekelye to obeye. Over and besydes *Intollerable Yokes laye they.* all this, I *Johan Oldecastell* utterlye forfakynge and renouncynge all the afore seyde Errours and Heresydes, and all other Errours and Heresydes lyke unto them, laye my Hande here upon this Boke or holye Evangelye of God and sweare, that I shall never more from hens forth holde these forseyde Heresydes, nor yet anye other lyke unto them wetynglye. Neyther shall I geve Counsell, Ayde, Helpe, nor Faver at anye Tyme to them that shall holde, teache, afferme, or maynteyne the same as God shall helpe me and these holye Evangelyes.

And that I shall from hens forth faythfullye obeye and inviolablye observe all the holye Lawes, Statutes, Canons, and Constitucyons of all the Popes of *Rome*, Archebisschoppes, Bisschoppes, and Prelates, as are containyd and determyned in theyr holye Decrees, Decretals, Clementynes, Codes, Chartes, Rescriptes, Sextyles, Summes Papall, Extravagantes, Statutes provincyall,

This Knaverye maynteyne they

The blasphemouse Byble of Papistes.

*The great Proceſſe againſt**Marke this
handelynge.**This Charge
geve they
commonlye.*

Actes ſynodall, and other ordynarye Rewles
and Cuſtomes conſtytuted by them or that
ſhall chaunce hereafter dyrectlye to be deter-
mynd or made. To theſe and all ſoche
other will I my ſelfe with all Power poſſyble
applye. Beſydes all this, the Penaunce
which yt ſhall pleaſe my ſeyd reverende Fa-
ther the Lorde Archebyſſhop of *Caunterbu-
rye* hereafter to enjoyne me for my Synnes,
I will mekelye obeye and faythfullye fulfyll.
Fynallye all my Seducers and falſe Teachers,
and all other beſydes whom I ſhall hereaf-
ter knowe ſuſpected of Hereſye or Errours,
I ſhall effectually preſent or cauſe to be pre-
ſented unto my ſeyd reverende Father Lorde
Archebyſſhop or to them which hath his
Auctoryte, ſo ſone as I can convenyentlye do
it, and ſe that they be corrected to my utter-
moſt Power. *Amen.*

*The cruell Complaynt of the Clergye,
and tyrannouſe Acte thereupon
made.*

*The Devyll
bath not
more wayes
to Myſcheſe.*

NEVER came this Abjuracyon to the
Handes of the Lorde *Cobham*, ney-
ther was yt compyled of them for that Pur-
poſe,

pose, but onely therewith to bleare the Eyes
of the unlearned Multytude. And whan they
perseyved that Polycye wolde not helpe, but
made more and more agaynst them, than
fought they out an other false Practyse.
They went unto the Kynge with a most gre-
vous Complaynt, lyke as they ded afore in
his Fathers Tyme, that in everye Quarter
of the Realme by Reason of *Wycleves* Opi-
nyons and the seyde Lorde *Cobham*, were
wonderfull Contencyons, Rumours, Tu-
multes, Uproures, Confederacyons, Dyssen-
cyons, Divysyons, Dyfferences, Dyscordes,
Harmes, Slaunders, Scysmes, Sectes, Sedy-
cyons, Perturbacyons, Parels, unlawfull As-
semblyes, Varyaunces, Stryfes, Fyghtynges,
rebellyouse Ruffelynges, and daylye Insur-
reccyons. The Church (they sayd) was
hated; the Dyocesanes were not obeyed;
the Ordynaryes were not regarded; the spi-
rituall Offycers, as Suffraganes, Archdea-
cons, Chauncellers, Doctours, Commyssa-
ryes, Offycyals, Deanes, Lawers, Scribes,
and Sommeners were every where despyed;
the Lawes and Lyberteies of holye Church
were troden undre Fote; the Christen Fayth
was ruynously decayed; Gods Servyce was
lawhed to scorne; the spirituall Jurisdiccy-
on,

Ex Statuto
Parliamenti
Regis Hen-
rici V.

*The Cla-
mour of Pa-
pistes.*

*They crye
apace for
theyr Bellies.*

The great Proceſſe againſt

on, Auctoryte, Honour, Power, Polycye, Lawes, Rytes, Ceremonyes, Curſes, Keyes, Cenſures, and canonycall Sanceyons of the Church were had in an uttre Contempt: So that all in a Maner was come to nought.

*Chriſt al-
wayes tro-
bleth them.*

And the Cauſe of this was, that the Heretyques and Lollars of *Wycler*s Opynyon, were ſuffered to preache abroad ſo boldelye, to gather Conventycles unto them, to kepe Scholes in Mennys Houſes, to make Bokes, compyle Treatyſes, and wryte Balettes, to teache pryvatlye in Angles and Corners, as in Wodes, Feldes, Medowes, Paſtours, Groves, and in Caves of the Grounde. This

*An olde Pra-
ctiſe of theyrs
yet uſed.*

wolde be (they ſayd) a Deſtruccyon to the Common welthe, a Subverſyon to the Lande, and an uttre Decaye of the Kynges Eſtate ryall, yf Remedye were not ſought in tyme. And this was theyr Polycye to cople the Kynges Auctoryte with that they had done in theyr former Counſell of Craft, and ſo to make yt therby the ſtronger: For they perſeved themſelves verye farre to weake els, to folowe againſt theyr Enemyes that they had ſo largelye enterpryſed. Upon this

*A Parlament
at Leyceſtre.*

Complaynt, the Kynge immediatlye called a Parlament at *Leyceſtre*. It myght not in thoſe Dayes be holden at *Westmynſtre* for the

the great Faver that the Lorde *Cobham* had both in *London* and abought the Cyte. Yet were they deceyved: That they doubted most lyghted there soneft upon them.

A Byll was put in there agayne by the Commons agaynst theyr contynuall Wastynge of the Temporaltees, lyke as yt had bene twyse afore by Procurement of the feyd Lorde *Cobham*, both in the Dayes of Kyng *Rycharde* the Seconde, *Anno 1395.* and also of Kyng *Henry* the iiiii. *Anno Domini 1410.* Wherupon was growne all this Malyce afore specyfyed; but this was than workemanlye defeated by an other propre Practyse of theyrs. They put the Kyng in Remembraunce to clayme his Ryght in *Fraunce*, and graunted him therunto a Dyme with other great Subsydye of Moneye. Thus were *Christes* People betrayed everye Waye, and theyr Lyves bought and solde by these most cruell Theves. For in the feyd Parliament the Kyng made this most blasphemouse and cruell Acte, to be as a Lawe for ever. That what so ever they were that shulde reade the Scripturs in the Mother Tonge (which was than called *Wycleves* Lernyng) they shuld forfet Lande, Cattell, Bodye, Lyfe, and Goodes from theyr Heyrs for

Robertus Fabianus in Chronicis. Walden. in Fasciculo. Fabianus in Chronicis.

A Practyse.

Walden. ad Martinum Papam, li. ii. ca. 46. & in Sydone. Polydorus.

for ever, and so be condemned for Heretiques to God, Enemyes to the Crowne, and most errande Trayters to the Lande.

*Christ hath
lesse Faver
than Theves.*

*Never Ty-
raunt more
cruell.*

*Walden. ad
Martinum
Papam, li. ii.
ca. 50.
De Sacra-
mentalibus,
ca. 53.*

Besydcs this yt was enacted that never a Sanyctwarye nor pryvyleged Grounde within the Realme shuld holde them, though they were styll permytted both to Theves and Mourtherers. And yf in case they wolde not geve over, or were after theyr Pardon relapsed, they shuld suffre Death in two Maner of Kyndes. That is, they shuld fyrst be hanged for Treason agaynst the Kyng, and than be burned for Heresy agaynst God, and yet neyther of both commytted. The Begynnyng of that Acte is this; *Pro eo quod magni rumores, &c.* Anon after was yt proclamed through out the Realme, and than had the Bysshoppes, Prestes, Monkes, and Fryers a Worlde somwhat to theyr Myndes. For than were manye taken in dyverse Quarters, and suffred most cruell Death. And manye fledde out of the Lande into *Germany, Boheme, Fraunce, Spayne, Portyngale*, and into the Welde of *Scotlande, Walys*, and *Irelande*, workynge there manye Marveyls agaynst theyr false Kyngedome to longe to wryte. In the *Christmas* folowyng was *Syr Roger Acton* Knyght, Mastre

Mastre *Johan Browne* Esquyre, Syr *Johan* Walden.
Beverlaye a lerned Preacher, and dyverse Fabianus.
 other more attached for quarellinge with Jo. Major
 certen Prestes, and so inpresoned. For all Polydorus.
 Menne at that Tyme coude not pacyentlye
 suffre theyr blasphemouse Braggess.

The Complaynt was made unto the Kynge
 of them, that they had made a great Assem- A great Lye.
 blye in Saynct Gyles Felde at *London*, pur-
 posyng the Destruccyon of the Lande and
 the Subversyon of the Common welthe.

As the Kynge was thus infourmed, he Walden. ad
 erected a Banner (sayth *Walden*) with a Martinum,
 Crosse therupon (as the Pope doth common- & in Prolo-
 lye by his Legates, whan he pretendeth to go de Sacra-
mentis.

warre agaynst the Turke) and with a great
 Nombre of Menne entred the same Felde,
 where as he founde no soche Companye :
 Yet was the Complaynt judged true, bycause
 the Bysshoppes had spoken yt at the Infour-
 macyon of theyr Prestes. All this hath What Tho-
Thomas Walden in dyverse of his Workes, mas Walden
 which was at the same Tyme a whyght or was.
Carmelyte Fryre, and the Kynge's Confes-
 four, and partlye yt is towched both by *Ro-*
bert Fabyane and by *Polydorus Vergilius* in
 theyr *Englyshe* Chronycles, but not in all
 Poyntes ryghtlye, as is to be seane in the Pre-

face

Fabianus.
Polydorus in
Chronicis.

face afore. In the meane Season Syr *Johan Oldecaſtell* the Lorde *Cobham* eſcaped out of the Tower of *London* in the Nyght, and ſo fledde into *Walys*, where as he contynued more than *iiii*. Yeares after.

*A Conjecture
of Wryters.*

Some Wryters have thought this Eſcape to come by the ſeyd Syr *Roger Acton* and other Gentyllmenne in Dyſpleaſure of the Preſtes, and that to be the cheſe Occaſyon of theyr Deathes, which myght wele be, but *Walden* doth not ſo uttre yt, which regned the ſame ſelfe Tyme. In *Januarye* next ſolowyng was the afore named Syr *Roger Acton*, Maſtre *Johan Browne*, Syr *Johan Beverlaye*, and *xxxvi*. more (of whom the more Part were Gentyll Menne of Byrthe) convicted of Hereſye by the Byſſhoppes, and condemned of Treason by the Temporalte, and accordynge to the Acte, were fyrſt hanged and than brent in the ſeyd Saynct *Gyles Felde*. In the ſame Yeare alſo was one *Johan Claydon* a Skynner, and one *Rycharde Turmyne* a Baker, both hanged and brent in *Smythfelde* by that vertuouſe Acte, beſydes that was done in all other Quarters of *Englande*, which was no ſmall Nombre yf yt were now throughlye knowen.

Johan Major, lib. vi.
cap. 9. Hiſtorie
Scotorum.

Robertus
Fabianus in
Chronicis.

The

*The latter Enpresonyng and Death
of the Lorde COBHAM.*

IN the Yeare of oure Lorde a M. cccc. ^{Thomas Arundell dyed.}
and xv. dyed *Thomas Arundell*, which
had bene Archebysshop of *Caunterburye*
more than xxxii. Yeares, to the great De-
struccyon of Christen Beleve. Yet dyed not
his prodigyouse Tyrannye with him, but
succeded with his Offyce in *Henrye Chyche-*
leye, and in a great Sort more of that spyght-
full Spiritualte. For theyr Malyce was not
yet satled agaynst the good Lorde *Cobham*. ^{The Lorde Cobham is betrayed.}
But they confedered with the Lorde *Powys*
(which was at that Tyme a great Governor
in *Walys*) fedyng him with lordelye Gyftes
and Promyses to accomplyshe theyr Desyre.
He at the last thus monyed with *Judas*, and ^{Mat. xxvi.}
outwardlye pretendyng him great Amyte
and Favour, most cowardlye and wretched-
lye toke him, and in Conclufyon so sent
him up to *London*, where as he remayned a
Moneth or two inprysoned agayne in the
Tower. And after longe Proceffe they ^{Condemned is Gods true Servaunt.}
condemned him agayne of Heresy and
Treason by Force of the afore named Acte,
he

he renderynge Thankes unto God, that he had ſo appoynted him to ſuffre for his Names ſake.

*He is ledde
forth to his
Death.*

And upon the Daye appoynted he was brought out of the Tower with his Armes bounde behynde him, havyng a verye cherefull Countenaunce. Than was he layed upon an Hardle, as though he had bene a moſt heynouſe Traytour to the Crowne, and ſo drawne forth into Saynct Gyles Felde, where as they had ſet up a newe Payre of Galowes. As he was comen to the Place of Execution, and was taken from the Hardle, he fell downe devoughtlye upon his Knees, deſyerynge Almyghtye God to forgeve his Enemyes. Than ſtode he up and behelde the Multytude, exhortyng them in moſt godlye Maner to folowe the Lawes of God wrytten in the Scripturs, and in anye wyſe to be ware of ſoche Teachers as they ſe contrarye to *Chriſt* in theyr Converſacyon and Lyvyng, with manye other ſpecyall Counſels. Than was he hanged up there by the Myddle in Cheanes of Yron, and ſo conſumed a lyve in the Fyre, prayſyng the Name of God ſo longe as his Lyfe laſted. In the Ende he commended his Soule into the

*He prayeth
for his Enemyes.*

*Brent was he
in Cheanes.*

Handes

Handes of God, and so departed hens most Christenlye, his Bodye resolved into Ashes.

And this was done in the Yeare of our *What the People and Prestes ded.* Lorde a M.cccc. and xviii. which was the fixt Yeare of the Regne of Kyng *Henrye* the fyft, the People there present shewynge great Dolour. How the Prestes that Tyme *Not the Popes Servaunt, but Christes.* fared, blasphemed, and cursed, requyrynge the People not to praye for him, but to judge him damned in Hell, for that he departed not in the Obedyence of theyr Pope, yt were to longe to wryte. This terryble kynde of Death with Galowes, Cheanes, and Fyre, apereth not verye precyouse in the Eyes of Menne that be carnall, nomore than ded the Death of *Christ* whan he was hang- ed up amonge Theves. The ryghtuouse *Joan. xix. Sapien. iii.* semeth to dye (sayth the wyse Manne) in the Syght of them which are unwyse, and theyr Ende is taken for verye Destruccyon. *Ungodlye Foles thynketh theyr Lyves verye Madnesse, and theyr Passage hens without all Honour. But though they suffre Payne be-* *Sapien. v.* *fore Menne (sayth he) yet is theyr Expecta-* *Joan. i. Sapien. iii.* *cyon full of Immortalyte. They are accoun-* *ted for the Chyldren of God, and have theyr* *just Porcyon amonge the Saynctes. As Golde in the Fornace doth God trye his Electes, and*

- as a most plesant Brent Offerynge receyveth
 be them to rest. The more harde the Pas-
 sage be, the more gloryouse shall they apere
 in the lattre Resurreccyon. Not that the
 Affliccyons of this Lyfe are worthye of soche
 a Glorye, but that yt is Gods heavenlye
 Pleasure so to rewarde them. Never are the
 Judgementes and Wayes of Menne lyke unto
 the Judgementes and Wayes of God, but con-
 trarye evermore unlesse they be taught of
 him. In the latter Tyme (sayth the Lorde
 unto Daniel) shall manye be chosen, proved,
 and purgyed by Fyre, yet shall the ungodlye
 lyve wyckedlye styll and have no Understand-
 ynge that is of Fayth. By an Angell from
 Heven was Joban earnestlye commaunded
 to wryte, that blessed are the Dead which
 hence departeth in the Lorde. Ryght dere
 (sayth David) in the Syght of God is the
 Death of his true Servauntes. Thus rest-
 eth this valeaunt Christen Knyght Syr
 Joban Oldecastell, undre the Aultre of God
 (which is Jesus Christ) amonge that godlye
 Companye which in the Kyngedome of Pa-
 cyence, suffred great Tribulacyon with the
 Death of theyr Bodyes for his faythfull
 Worde and Testimonye, abydyng there with
 them the fulfyllinge of theyr whole Nombre,
 and
- Heb. xi.
 Rom. viii.
 Esa. lv.
 Hier. xxxii.
 Dan. xii.
 Apoc. xiv.
 Psal. cxv.
 Apoc. vi.
 Apoc. i.
 Apoc. vii.
 Apoc. xx.

and the full Restauration of his Electes.
The which he graunt in effect at his
Tyme appoynted, which is one God eter-
nall. *Amen.*

The Conclusyon.

BEsydes the Causes reherfed afore in the Preface, concernynge the dreadfull Death of this most Christen Knyght Syr *Johan Oldecastell the Lorde Cobham*, this is also rekened for one. In the Ende of the fyrst Boke, which he put up into the Parlement Howse agaynst the Abusyons of the Clergye, in the Yeare of oure Lorde a M.ccc.xcv. (which was also the xviii. Yeare of Kynge *Rycharde the Seconde*) were these vi. Verses wrytten as a brefe Conclusyon sommarye of the unyversall Contentes therof.

Plangunt Anglorum Gentes crimen Sodomorum. *Verfes in Latyne.*

Paulus fert, horum sunt Idola causa malorum.

*Surgunt ingrati, Giezite Symone nati,
Nomine prelati, hoc defensare parati.*

The Conclusyon.

*Qui reges estis, populis quicunque preestis,
Qualiter hiis gestis gladios prohibere po-
testis?*

*A Time of
Ignorance.*

Though the Verses be grosse and unper-
fyt accordynge to the Tyme than, wher-
in all freshe Lytterature was clerelye extyn-
guyshed, yet is the Sentence of them lyve-
lye and of a freshe faythfull Sprete, even
in the Zele of *Helias* and *Phinees* for re-
buke of Synne. And thus are they in the
Englyshe :

*The Verses
are here
englyshed.*

*Bewayle maye Englande, the Synne of
Sodomytes.*

*For Idolles and they, are grounde of all
theyr wo.*

*Of Symon Magus, a Seete of Hypocrytes,
Surnamed Prelates, are up with them to go.
And to upholde them, in all that they maye
do.*

*Yow that be Rewlers, peculyarlye selected,
How can ye suffre soche Myscheues uncor-
rected?*

*By nthyng
will they a-
mende.*

Whan this Boke wolde not helpe to-
wardes anye Reformacyon, but was law-
hed to scorne of the Bysshoppes, than were
these

these Verses copyed out by dyverse Menne,
and set upon theyr Wyndowes, Gates, and
Dores, which were than knowen for obsty-
nate Hypocrytes and fleshlye Lyvers, which
made the Prelates madde. And this is the

great Insurreccyon that *Walden* complayn-
eth of unto Pope *Martyne* the fyft, and af-
ter him *Polydorus* the Popes Collectour,
with other Papistes more, wherin never a
one Manne was hurt. I wolde maruele
moche more of the Doubleness of *Thomas*
Walden beyng than the Kynges Confessour
yf I ded not knowe the unshamefast Na-
ture of that lyenge Generacyon. In his fyrst

*The Insurrec-
cyon com-
playned of.*

Epistle unto Pope *Martyne*, and in the fyrst
Preface of his fourth Boke *contra Wiclevi-
stas*, he sayth that Syr *Johan Oldecastell* with
a great Nombre of Heretyques conspyred
agaynst Kyng *Henrye* the fyft in the fyrst
Yeare of his Regne, and that he offered
him for everye Monke, Chanon, Fryre, and
popyshe Prestes Head within his Realme,
a golde Noble. And cleane contrarye un-
to this, he testyfyeth in his Boke called *Fas-
ciculus Zizaniorum Wiclevi*, that he was
the same selfe Tyme, Yeare, Moneth,
Weke, and Daye a Presoner within the

Ad Marti-
num Papam.
Et in Prefa-
tione. iv. li-
bri contra
Wiclevistas.

Fasciculus
Zizaniorum
Wiclevi.

Tower of *London*. How wele these two Wrytynges agre, I report me.

Lyars.

Johan. viii.

Mat. x.

Luc. xii.

*Cobham o-
vercometh.*

Pfal. xxxiii.

Luc. i.

*Stephanus
Langton in*

vita Thomæ

li. iii. ca. 19.

But thus commonlye are innocent Menne lyed upon amonge these blasphemouse Bellygoddes. But he that is effencyallye true of himselfe, hath promysed at one Tyme or other to clere his true Servaunt, not by Lyes and Fables, but by his owne pure Worde. *No Secrete (sayth he) is so close, but ones shall be opened, neyther is anye thynge so hydde, that shall not at the last be knowen clerelye.*

Thus hath Syr *Johan Oldecastell* a tryumphaut Victorie over his Enemyes by the Veryte which he defended, all contrarye to the blynde Worlde's Expectacyon, and they have a fowle Overthrowe beyng proved manifest Murtherers, blynde Beastes, Hypocrytes, and Lyars by the same. Soche a swete Lorde is God alwayes to those that be his true Servauntes, blessed be his holye Name therfore. Conferre the Causes of this godlye Mannys Death with the Poyntes that *Thomas Becket* dyed for and other Popishe Martyrs besydes, and ye shall fynde them farre dyfferent and unlyke. *Thomas Becket* was slayne at *Caunterburye*, in his Prelates Aparell, in the Head Church, before the hygh Aultre, amonge relygyouse Monkes

Monkes and Prestes, and in the holye Tyme of *Christmas*, by his owne sekynge. And all this is gloryouse unto worldlye Iudgements.

Syr *Johan Oldecastell* was brent in ^{Walden.} Cheanes at *London* in Saynct *Gyles Felde*, ^{Jo. Major.} undre the Galowes, amonge the Laye People, and upon the prophane workynge Daye, at the Bysshoppes Procurement. And all this is ungloryouse, yea and verye despyseable unto those worldlye Eyes, what though *Jesus Christ* his Mastre afore him were ^{Jesus Christ.} handeled after a verye lyke Sort. For he was crucyfied at *Hierusalem*, without the Cyte and without the holye Synagoge, ^{Heb. xiii.} acursed out of Churche, amonge the pro- ^{Johan. ix.} phane Multytude, in the mydde of Theves, in the Place where as Theves were commonly ^{Mat. xxvii.} hanged, and not upon the feastfull Daye but ^{Johan. xix.} afore yt, by the Bysshoppes Procurement ^{Act. iii.} also. Now lete us consydre the Causes of both theyr Deathes, and trye them both by the manyfest Scripturs of the Gospell, which of them shuld seme most to the Glorie of God, and which most to the Glorie of Menne. *Thomas Becket* dyed upon his owne ^{Herybertus} sekynge onlye, for maynteynyng the wan- ^{Hofcham in} ton Lybertees and superfluouse Possessions of ^{vita Thomæ.}

the *Romyſhe* Church here within *Englande*, which are both forbydden of *Chriſt* and alſo condemned by the ſame Scripturs. *He that forſaketh not all that he hath*, (ſayth he) *can not be my Diſciple*. And whan a Contenyon befell amonge the Apoſtles for the Superyoryte, he ſayd alſo unto them: *The Kynges of the Worlde have the Worldes Domy nyon with all Pompe and Rytches belongyng to the ſame; but yow ſhall not ſo.*

Wherefore the Lorde Cobham dyed.

Syr *Johan Oldecaſtell* dyed at the importune Sute of the Clergye, for callynge upon a Chriſten Reformacyon in that *Romyſhe* Church of theyrs, and for manfullye ſtandyng by the faythfull Teſtymonyes of *Jeſu*, as all the aforeſeyd Proceſſe declar-eth. And this is both allowed in the Goſpell, and alſo requyred of everye Chriſten Belever. *He that confeſſeth me, and my Worde before Menne* (ſayth *Chriſt*) *him will I confeſſe for myne before my eternall Father. And he that ſhall denye me and my Veryte before Menne, him will I alſo denye for myne before my everlaſtyng Father which is in Heaven.*

Mat. x.
Mar. viii.
Luc. ix.
Luc. xii.

Benedic. de
Burgo Pe-
tri.

Thomas Becket in the Tyme of his Death commended himſelfe to the Patrones of his Church (which were two gylded Ymages of

of Saynct Saver and Saynct *Marye*) and the Cause of his Churche unto Saynct *Denys*, and had nomore but his Prestes Crowne cut of (which is the Popes lyverye Marke) even by the verye Shavyng as his Storye mencyoneth.

Syr *Johan Oldecastell* in the Tyme of his Death commended his Sowle, with *David*, *Christ*, and *Steven*, into the Handes of God the eternall Father, and his Cause to the ryghtfull Judgement of his Sonne *Jesus Christ*, with Defyre of mercyfull Forgevenesse concernynge his Enemyes, as became a faythfull Christyane, and had his whole Bodye consumed in the Fyre. Now plucke from youre Eyes the corrupted Spectacles of carnall or popyshe Judgementes, and do upon them that clere Syght which ye have by the Sprete of *Christ*. And that faythfullye done, tell me which of these two semeth rather to be the Martyr of *Christ*, and which the Popes Martyr? *The Wayes of God* (sayth *Esaie*) *are not the Wayes of Menne*. But so farre as the Heavens are above the vyle Earth, so farre do his Judgementes excede theyrs. That which semeth hygh and gloryouse unto Menne (sayth *Christ*) is verye *Abhominacyon* afore God. By this maye

Joannes
Capgrave.
Stephanus
Langton,
li. iii. ca. 18.

How the
Lorde Cob-
ham dyed.

Na popishe
Martyr is
Cobham.

Esa. lv.

Luc. xvi.

Psal. xlii.

maye ye se that the precyouse Spowse or immaculate Church of *Christ*, is no goryouse glytteryng Madane, but all hydden and unknowen to the worldlye Infydels which dysdayneth to seke her in the Scriptures.

*Who is a
ryght membre
of Christ.*

Nothyng is precyouse unto them, that shyneth not unto the Eye. A most fyne Membre for *Christes* mysticall Bodye, is he that suffreth with the Head therof. As this good Syr *Johan Oldecastell* ded, whan he was with *Christ* examyned of the proude Bysshoppes, scorned of the Prestes, dysdayned of the Worlde, yll reported, mocked, hated, revyled, acursed, and so commytted unto the Laye Judgement to be condemned by them unto most shamefull and cruell Deathe. Yea, so extremely malycyouse was that spyghtfull Spirituallte agaynst him, that they wolde not suffre his Bodye to be buried in theyr great Cyte or holye Church (which is spirituallie called *Sodoma* and *Egyptus*) to make the Prophecye of Saynt *Johans* Apocalyps trulye to be verefyed upon him, and to prove him *Christes* Membre all togyther. They both resolved his Bodye into Ashes, and also made the Ryver to carrye

*The Tyrannye
of Bishops
and Prestes.*

Apoc. xi.

carrye them awaye, lyke as they ded also with the Bones of *Johan Wycleve*, least anye Thyng therof shulde remayne, by cause they wolde also shewe them selves lyke in Tyrannye to *Julianus Apostata*, that so used the Bodye of holye *Johan Baptist* afore them. I shuld make a Comparyson betwixt this bleffyd Martyr of *Christ Syr Johan Oldecastell*, and *Peter* of *Myllayne* with other of the Popes Martyrs, which dyed for the Popes Power, Pardons, Pylgrymages, Eare Confessyon, and other popyshe Matters more establyshed in the generall Counsell of *Laterane*, but yt wolde axe to moche Tyme.

De Sacramentalibus,
ca. 89. &
137.
Fasciculus
Zizaniorum

The Popes
Martyrs.

And as concernynge the kynde of his contemtuouse Death or Martyrdome. More vyle was not his hangynge undre the Gallowes in an yron Cheane, than was the hangynge of his Lorde *Jesus Christ* upon the Crosse in the Tyme of his Death. Nor than was the hangynge of *Peter*, *Andrew*, and *Phylp* his holye Apostles, Bysshop *Symeon*, *Dorotheus*, *Gorgonius*, *Alexander*, *Epipodius*, *Claudius*, *Asterius*, *Menon*, *Nemesius*, *Nestor*, *Agricola*, *Julia*, *Zoe* the Wyfe of *Nicostratus*, with manye other holye Martyrs more. More odyouse was not his

Johan. xix.
Petrus Equi-
linus. Joan-
nes Textor.

Burnynge

*Brent was he
with Christes
Martyrs.*

Burnynge in the Fyre, than was the cruell Burnynge of Barnabas the Apostle, Polycarpus the good Bysshop of Smyrna, Amancius, Agathon, Tyburcius, Getulius, Symphronius, Softhenes, Victor, Dioscorus, Eulogius, Fructuosus, Castus, Aemilius, Fidencius, Hero, Hyreneus, Aphra, Hylaria, Apolonia, Anastasia, and manye hondrethes more.

Pfal. xxi.
Amos iv.

Johan. xii.
Pfal. xxvi.

Whan this stronge Wytnesse of the Lorde was amonge the fatte Bulles of *Basan*, and most cruellye assaulted of them, he was throughlye asseyntayned in his Conscience for that Conflyct of Fayth, to tast his eternall Goodnesse in the lastynge Lande of the Lyvynge.

Pfal. xxx.

Yea, soche Tyme as he was reprovéd of his Enemyes and forsaken of his Fryndes, in Maner of a broken Vessell, he toke a stronge Stomacke unto him as ded the

2 Mach. vii.

myghtye *Machabees*, and thought thus in his Mynde. That though those ungracyouse Tyrauntes shulde put him unto Death,

Johan. xi.
Johan. vi.
Apoc. xx.

yet wolde the eternall Kynge (which is both Resurreccyon and Lyfe) rayse him up agayne in the Resurreccyon of Lyfe everlastynge, amonge them that hath dyed for his pure Lawes. All redye hath he raysed his Fame (which laye longe dead) by the lyvynge Sprete

of

of his Gospell, for that he was a Mynystre therof. Which is a most evydent Token *The Gospell unsaynteth Becket.* that he will hereafter with his other mysticall Members, rayse him up in perfyght Glorie. Whan the Gospell laye dead, gloryouse *Thomas Becket* was a Saynct, and *Johan Oldecastell* a forgotten Heretyque: But now that the Lyght therof shyneth, we are lyke to se yt farre otherwyse. For *The Gospell canonyseth Cobham.* proude *Becket* hath alredye hydden his Face, and poore *Oldecastell* begynneth now to apere verye notable. Not all unryghtlye ded Saynct *Augustyn* speake yt and other olde Doctours besydes that manye were worshypped here in Earth for Saynctes, whose wretched Sowles are grevouslye crucyate in Hell.

Soche Tyme as oure most worthy Sovereayne Kynge *Henry* the viii. now lyvyng, after the most godlye Example of Kynge *Jofias* vyfyt the Temples of his Realme, *4 Reg. xxiii. 2 Par. xxxiv.* he perseyved the synnefull Shryne of this *Becket* to be unto his People a most pernycyouse Evyll, and therefore in the Worde of the Lorde he utterlye amonge other destroyed yt. If he had upon that and soche other abhomynable Shrynes brent those ydolatrouse Prestes which were (and are yet) *Prestes suffered upon Amendement.* theyr

The Conclusyon.

theyr chefe Maynteners, he had fulfilled that godlye Hystorye through out. But that which was not than perfourmed in hope of theyr Amendement, maye by Chaunce lyght upon them herafter, whan no gentyll Warnynge will seme to be regarded. I doubt yt not at all, but his most noble Dyscreffyon perseyveth moche more in that wycked Generacyon of the Popes norryshynge up, which alwayes hath maynteyned (and yet do) soche manyfest Errours, than he ever in his Lyfe yet uttered. The eternall Father rewarde his Grace for that clere Lyght of Helthe which we poore Creaturs have receyved at his onlye hande undre God, though yt be not all without the grevouse Ponnyshment of oure Bodyes. By the Proceffe which we have afore here uttered of Syr *Johan Oldecastell*, ye maye evydentlye se, that great is the Treasure which the Lorde hath layed up for the Behove of them that hath trusted in him. Wherwith now he maketh dumme, the lyenge Lyppes of them that dysdaynouslye reported the Ryghtuouse, to the Honour and Prayse of his most gloryouse Name. *Amen.*

*They daunce
but in a Net.*

*The Lorde
conserve his
Grace.*

*Psal. xxx.
Ecclef. i.
Sapien. v.*

Thus

Thus endeth the brefe Chronycle concerninge the Examynacyon and Death of the blessed Martyr of Christ, Syr *Johan Oldecastell* the Lorde *Cobham*, not canonysed of the Pope, but in the precyouse Bloude of his Lorde *Jesus Christ*. Collected by *Johan Bale*, and imprinted *Anno Domini* 1544. & vi. die *Augusti*.



Prophecyes of Joachim Abbas.



N the latter Dayes shall apere a Lawe of Lyberte. The Gospell of the Kyngedome of *Christ* shall be taught, and the Churche shall be purged as Wheate is from Chaffe and Tares.

More clerelye shall Menne than be lerned. The Kyngedome of the Fleshe shall be done awaye, and these Thynges shall be fulfilled towarde the Ende of the Worlde.

The Holye Ghost shall more perfyghtlye exercyse his Domynyon in convertynge Peoples

ples by the Preachers of the latter Tyme, than by the Apostles.

The Church of *Rome* is the fleshlye Synagoge of Sathan.

The Church of *Rome* shall be destroyed in the thyrde State, as the Synagoge of the *Jewes* was destroyed in the seconde State. And a spirituall Church shall from thens forth succede, to the Ende of the Worlde.

The departyng of the *Grekes* from the Church of *Rome*, was godlye. For yt was ordayned of God, and wrought by the Holy Ghost.

Ex compendario Guidonis Perpiniani, de Herefibus.



APPEN-



APPENDIX.

*Archiepiscopus Cantuariensis contra
Dominum Oldcastle.*

*Ex Registr. Chichel. p. 2. infra Biblioth.
Lambeth.*



THOMAS, Permissione Divina
Cantuariensis Archiepiscopus,
totius *Angliæ* Primas & A-
postolicæ Sedis Legatus, Vene-
rabili Fratri nostro Domino *Richardo*, Dei
gratia *Londinensi* Episcopo, Salutem & Fra-
ternam in Domino Charitatem.

Nuper coram Nobis, in Convocatione
Prælatorum & Cleri nostræ *Cantuariensis*
I Provincie

Provinciae in Ecclesia nostra Sancti *Pauli* ultimo celebrata, cum iisdem Prælati & Clero super Unione & Reformatione Ecclesiae *Anglicanae* tractantibus, inter cætera per Nos & Eosdem Prælatos & Clerum conclusum extitit quasi pro impossibili Scissuram *Tunicae Domini* inconfutibilis reformare, nisi prius certi Magnates Regni, Autores, Fautores, Protectores, Defensores, & Receptores horum Hæreticorum qui dicuntur *Lollardi*, essent rigide reprehensi, ac, si opus fuerit, per Censuras Ecclesiae, una cum Invocatione Brachii Secularis a suis Deviiis revocati.

Et, facta subsequenter in eadem Convocatione, inter Procuratores Cleri & alios qui de singulis Diocesibus ejusdem Nostrae Provinciae ibidem in magno numero interfuerunt, Inquisitione diligenti, repertum fuit inter eosdem, ac Nobis detectum & delatum, quod Dominus *Johannes Oldcastellus* Miles fuerat & est principalis Receptator, Fautor, Protector & Defensor eorumdem :

Ac quod, præsertim in Diocesibus *Londinensi*, *Roffensi*, & *Herfordensi*, ipsos *Lollardos*, ab Ordinariis sive Diocesanis Locorum minime licentiatos, contra Constitutionem Provinciam inde factam, ad Prædicandum transmissit

transmisit, ac eorum Prædicationibus nephariis interfuit, & Contradiçtores, si quos repererat, Minis & Terroribus ac Gladii Secularis Potentia compescuit,

Afferens & affirmans, inter cætera, quod Nos & Confratres nostri, Suffraganei nostræ Provinciæ, non habuimus nec habemus Potestatem aliquam hujusmodi Constitutionem faciendi,

Aliterque sensit & sentit, ac dogmatizat & docet de Sacramentis Altaris & Pœnitentiæ, Peregrinationibus, & Adorationibus Imaginum, & Clavibus, quam Romana & Universalis Ecclesia docet & affirmat.

Quare, ex parte eorundem Prælatorum & Cleri, tunc fuimus requisiti, ut de & supra Præmissis contra eundem Dominum *Oldcastellum* procedere dignaremur.

Nos tamen, ob Reverentiam Domini nostri Regis (cujus ad tunc idem Dominus *Johannes* Familiaris extiterat) ac ob honorem nihilominus Ordinis Militaris, una cum omnibus Confratribus & Suffraganeis nostris dictæ nostræ Provinciæ tunc præsentibus & magna parte Cleri ejusdem nostræ Provinciæ ad Præsentiam dicti Domini nostri Regis tunc in Manerio suo de *Kenyngton* existentis, personaliter accedentes, contraque eundem Domi-

num *Jobannem Querelam* deponentes, Defectus ejusdem Domini *Jobannis* partim Recitavimus.

Sed, ad Rogatum ipsius Domini nostri Regis ipsum Dominum *Jobannem* sine Decore ad unitatem Ecclesiæ reducere cupientes, omnem Executionem Præmissorum ad Tempus magnum distulimus.

Sed demum, quia præfatus Dominus noster Rex circa Reductionem ejusdem post magnos Labores non profecit, prout idem Dominus noster Rex Nobis tam Verbo quam in Scriptis referre dignabatur, Nos subsequenter eundem Dominum *Jobannem* de & super præmissis personaliter responsurum coram Nobis, ad certum Terminum effluxum, decrevimus evocandum, ac Nuncium nostrum cum Literis nostris citatoriis ad dictum Dominum *Jobannem* transmisimus, tunc in Castro suo de *Couuling* degentem.

Cui Nuncio nostro dedimus in mandatis ut Castrum dicti Domini *Jobannis* nullo modo ingrederetur nisi licentiatus; sed per Medium cujusdam *Jobannis Botteleri*, Ostiarii Camerae dicti Domini nostri Regis, ipsum Dominum *Jobannem* requireret quatenus aut daret dicto Nuncio nostro Licentiam ingrediendi ut citaret eundem, seu saltem ex-

tra

tra Castrum suum prædictum faceret sui Copiam, ut sic Citatione posset apprehendi.

Qui tamen Dominus *Johannes* dicto *Johanni Bottellerio* ex parte Domini nostri Regis sibi Præmissa exponenti publice respondit, quod nullo modo citari voluit, nec Citationem ipsius aliquallyter tolerare.

Nosque præterea, de Præmissis nobis facta fide, ulterius legitime procedentes, facta Nobis primitus fideli Relatione quod idem Dominus *Johannes* personali Citatione apprehendi non potuit, Decrevimus eundem citandum per Edictum, in Valvis Ecclesiæ Cathedralis *Roffensis*, sibi vicinæ & nisi modicum ultra tria Miliaria Anglicana a dicto Castro de *Couulyng* distantis, publice affigendum, prout eum sic citari fecimus, & hujusmodi Edictum nostrum in Valvis dictæ Ecclesiæ publice & patenter affigi, ad comparendum coram Nobis secundo Die Septembris jam præteriti, de & super præmissis, atque nichilominus certis aliis Hæreticam pravitatem concernentibus, personaliter responsurum.

Quo Die adveniente Nobis, in Capella majori infra Castrum de *Ledys*, nostræ Diocesis, quod tunc inhabitabamus & ubi tunc residebamus cum Curia nostra, pro Tribunali

sedentibus, facta fide quæ requiritur in præmissis, ac audita per Nos & recepta relatione juxta assertionem & prout communiter prædicatur in partibus ubi dictus Dominus *Johannes* se incastellat & fortificat in Castro suo prædicto ac Opiniones suas defendit, Claves Ecclesiæ ac Potestatem Archiepiscopalem multipliciter contemnendo.

Nos eundem Dominum *Johannem*, sicut præmittitur, citatum, publice & alta Voce præconizari fecimus, ac sic præconizatum, diutius expectatum & nullo modo comparentem, reputavimus, prout erat, merito Contumacem, & in Pœnam Contumaciæ suæ hujusmodi ipsum in Scriptis Excommunicavimus tunc ibidem.

Et quia ex serie præmissorum & aliis perspicuis Indiciis & factorum Evidentiis concepimus, quod idem Dominus *Johannes*, in Defensionem hujusmodi Erroris sui, contra Claves Ecclesiæ se fortificat & incastellat, ut præmittitur (quorum prætextu vehemens suspitio Hæresis atque Schismatis insurgit contra eundem) Decrevimus ipsum Dominum *Johannem* iterato personaliter, si apprehendi poterit, alioquin per Edictum, ut prius, citandum, ut compareat coram Nobis, Die Sabbati proximo post Festum Sancti

& *Matthæi* Apostoli & Evangelistæ proxime futurum, Causam rationabilem, si quam habeat, quare contra eundem ad graviora procedi non debeat, tanquam publicum Hæreticum, Schismaticum, ac Hostem universalis Ecclesiæ, quare etiam pro tali pronunciari non debeat ac auxilium Brachii Secularis contra eundem solemniter invocari, personaliter propositurum, ulteriusque responsurum, facturum & recepturum, circa omnia & singula præmissa, quod Justitia suadebit.

Quo Terminò (videlicet, Die Sabbati proximo post Festum Sancti *Matthæi* prædicto 23. Die ejusdem Septembris adveniente) coram Nobis in Domo Capitulari Ecclesiæ Sancti *Pauli Londinensis* pro Tribunali sedentibus, assidentibusque Nobis Universalibus Confratribus nostris, Dominis *Ricardo Londinensi* & *Henrico Wyntonensi*, Dei gratia Episcopis, comparuit personaliter Dominus *Robertus de Morley* Miles, Custos Turris *Londinensis*, secumque præfatum Dominum *Johannem Oldcastellum* Militem adduxit, & coram Nobis collocavit:

Nam parum ante per Regios Ministros comprehensus est & in Turrim clausus.

APPENDIX.

Cui quidem Domino *Johanni Oldcastello*, sic personaliter præfenti, Nos totam seriem Facti, prout in Actis Diei præcedentis continetur, bonis & modestis terminis, ac modo multum suavi recitavimus; videlicet,

Quomodo idem Dominus *Johannes*, de & super Articulis, superius recitatis, in Convocatione Prælatorum & Cleri dictæ nostræ Provinciæ, ut præmittitur, detectus & delatus extiterat,

Quomodoque citatus, & propter suam Contumaciam excommunicatus.

Et, postquam ad hoc deventum fuerat, Nos obtulimus paratos ad absolvendum eundem.

Ipse tamen Dominus *Johannes*, ad hujusmodi oblationem non advertens, dixit quod libenter recitaret Nobis & dictis Confratribus meis Fidem suam quam tenet & affirmat.

Sicque, Licentia petita & obtenta, extraxit de Sinu suo quandam Schedulam indentatam, & Contenta in eadem publice ibidem perlegit, eandemque Schedulam Nobis realiter tradidit, & Articulorum, super quibus extitit examinatus; quæ est talis:

Ego

Ego Johannes Oldcastellus Miles, Dominus de Cobham, cupio omnibus innotescere Christianis testemque adhiberi Deum, nunquam me aliter induxisse Animum, nec inducturum, ducente Domino, quam ut firma indubitataque fide omnia illius Sacramenta amplectar, quaecumque ab ipso ad usum suæ Ecclesiæ sunt tradita:

Præterea,

Ut in quatuor his Generibus Fidei meæ apertius exponam Sententiam,

Principio, Credo Reverendum hoc Altaris Sacramentum Christi existere Corpus sub Panis specie, id ipsum inquam quod a Maria natum Matre, pro nobis crucifixum, mortuum, ac sepultum sit, demum post triduanam mortem redivivum, ac subductum ad dextram immortalis Patris, nunc cum ipso triumphat sempiternæ gloriæ particeps.

Tum de Pœnitentiæ Sacramento ita habet fides mea, ut credam apprime necessariam quibuscunque, ad salutem anhelantibus peccatricis vitæ correctionem, talemque subeundam prioris vitæ pœnitundinem, ex vera confessione, indissimulata contritione, legitimæque satisfactione, qualem divinæ nobis præscribunt

præscribunt literæ, alioqui nullam futuram salutis spem.

Tertio, de Imaginibus hunc in modum sentio, ut non meræ fidei esse illas existimem, sed, post Christi in orbem invec̃tam fidem, permitte Ecclesia, in usum irrepsisse, ut laicis ac ignaris subserviant pro calendario, quarum admonitu tum Christi tum Sanctorum aliorum Martyria ac pia exempla facilius in Memoria oculis traducantur: Cæterum, si quis hac repræsentatione secus abutatur, ut his ipsis Sanctorum simulacris cultum eum præstet qui debetur iis quos repræsentant, imo huic potius cui Divi ipsi universum honorem debeant, hanc in eis collocantes fiduciam quæ in Deum unice sit transferenda, sive ita erga mutas has imagines affecti ut his aliqua parte sint affixi, aut huic quam illi addictiores, mea sententia nihil abscedunt ab idololatria, criminaliter peccantes in Deum omnis honoris autorem.

Postremo, sic mihi persuadeo nullum in terris inquilinum esse, quem sive ad vitam sive ad supplicium peregrinetur, quisquis ita vitam instituerit ut in præcepta Dei, quæ aut nescit aut doceri non vult, impingat, huic frustra salutem expectari, etiamsi or-
bis

bis omnes angulos expatietur; contraque, qui illius observat præcepta iusta, haud posse interire, quamvis nusquam ille in tota vita perambulet, peregrinationis ergo, neque Romam, neque Cantuariam, neque Compostellam, siue quocunque perambulare solet vulgus hominum.

Qua scheda, cum istis articulis contentis in eadem, ut præfertur, per dictum Dominum *Johannem* perlecta, nos cum Confratribus nostris prædictis, aliisque pluribus Doctoribus & peritis super his communicavimus, ac demum, de consilio & assensu eorumdem, præfato Domino *Johanni Oldcastello* duximus tunc ibidem,

Ecce! Domine *Johannes*, in hac scheda plura bona continentur & satis Catholica, sed vos habetis terminum istum ad respondendum super aliis errores & hæreses sapientibus, quibus per contenta in hac scheda non est plene responsum, & propterea vos oportet ad eadem, & fidem vestram, atque assertiones, in eadem scheda expressas, circa eadem plenius declarare, (videlicet)

An teneatis, credatis, & affirmetis, quod in Sacramento Altaris, post consecrationem
rite

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rite factam, remaneat Panis materialis vel non?

ITEM, an teneatis, credatis, & affirmetis, quod in Sacramento Pœnitentiæ, necessarium fuerit, quod habens copiam sacerdotis confiteatur de peccatis suis Presbytero per Ecclesiam ordinato?

Quibus sic datis, inter multa & varia, per dictum *Johannem Oldcastellum* dicta, respondit expresse,

Se nolle prædicta aliter declarare, nec, aliter quam in dicta scheda continetur, aliquo qualiter ad eadem respondere.

Unde nos, ipsi Domino *Johanni* compatiētes, benigno & affabili modo diximus tunc ibidem: Caveatis, Domine *Johannes*, quia si ad hæc vobis objecta clare non respondeatis in termino legitimo, vobis jam dato per Judicem, poterimus vos pronunciare & declarare Hæreticum.

Ipse tamen Dominus *Johannes* se tenuit ut prius, & noluit aliter respondere.

Consequenter tamen nos cum dictis confratribus nostris & aliis de consilio nostro consuluimus, & de communicato consilio eorundem declaravimus eidem Domino *Johanni*

Johanni Oldcastello, quid sancta Romana Ecclesia in hac Materia, sequens dicta Beatorum *Augustini*, *Hieronimi* & *Ambrosii* ac aliorum Sanctorum, determinavit, quas determinationes oportet quoscunque Catholicos observare.

Ad quæ idem Dominus *Johannes* respondit,

Quod bene voluit credere & observare quicquid sancta Ecclesia determinavit, ac quicquid Deus voluit se credere & observare; sed quod Dominus noster Papa, Cardinales, Archiepiscopi, & Episcopi, cæterique Prælati Ecclesiæ haberent Potestatem talia determinandi, noluit ad tunc aliquammodo affirmare.

Unde Nos, adhuc sibi compatiens sub spe melioris deliberationis, promissimus eidem Domino *Johanni* quod certas Determinationes, in materia antedicta, ac super quibus idem Dominus *Johannes* debuit clarius respondere, sibi ederemus in Scriptis, terminis Latinis, pro leviori intellectu ejusdem, in *Anglicum* translatis.

Super quibus jubebamus eundem ac cordialiter rogavimus, ut in Die *Lunæ*, proximo

mo tunc sequente, plene & clare suum daret Responsum.

Quas quidem determinationes eodem die transferri fecimus, ac eidem, die dominica proxima sequenti, realiter liberari; quarum determinationum tenor sequitur & est talis:

Fides ac determinatio sanctæ Ecclesiæ Catholicæ de sacro sancto Sacramento Altaris est hæc, Quod, post consecrationem in Missa a Sacerdote factam, Materialis Panis commutetur in materiale Corpus Christi, Vinumque materiale in materialem Sanguinem Christi: Itaque jam nec Panis nec Vini post Consecrationem ulla manet substantia quæ prius aderat:

Quid huic respondes Articulo?

ITEM, *Sancta Ecclesia determinavit quod quemlibet oportet Christianum in Terris degentem Peccata Sacerdoti per Ecclesiam ordinato confiteri, si liceat accedere:*

Ut hunc sentis Articulum?

Christus ordinavit Sanctum Petrum suum Vicarium in Terris, cujus Sedes est Ecclesia Romana, concedens ac permittens eandem Auctoritatem, quam tribuit Petro, & omnibus Petri Successoribus, qui nunc dicuntur Papæ Romani; quorum Potestate in Ecclesiis particularibus ordinantur ac constituuntur Prælati,

lati, utpote Archiepiscopi, Episcopi, Curati, cæterique Gradus Ecclesiastici; quibus Christianus Populus debet Obedientiam, juxta Traditiones Romanæ Ecclesiæ:

Hæc est Determinatio Sanctæ Ecclesiæ.
Ut sentis hunc Articulum?

Ad hæc, sacrosancta Ecclesia determinavit quod sit necessarium cuiusvis Christiano peregrinari ad sancta Loca, ibique maxime adorare sanctas reliquias Apostolorum, Martyrum, ac Confessorum, omniumque Sanctorum, quoscunque approbavit Romana Ecclesia:

Ut hunc sentis Articulum?

Quo Die *Lunæ* (videlicet) 25. Die dicti Mensis *Septembris*, coram Nobis ac Confratribus nostris prædictis adjunctoque venerabili Fratre nostro *Benedicto*, Dei gratia *Bangorensi* Episcopo, jussu & mandato nostro,

Confiliarii & Ministri nostri (videlicet) Magister *Henricus Ware* Curiae nostræ *Cantuariensis* Officialis, *Philippus Morgan* utriusque Juris Doctor, *Howellus Kyffyn* Decretorum, *Jobannes Kemp* & *Willelmus Karleton* Legum Doctores, ac *Jobannes Witnam*, *Thomas Palmer*, *Robertus Wombervel*,

bervel, Johannes Withead, Robertus Chamberlayne, Ricardus Dodyngtone, & Thomas Walden, Sacrae Paginæ Professores, necnon Jacobus Cole, & Johannes Stevyns, Notarii nostri, in hac parte assumpti,

Jurati erant omnes & singuli ad Sancta Dei Evangelia, tacto Libro, quod de & super Materia prædicta, ac in tota Causa hujusmodi suum fidele Consilium & Ministerium præberent, atque toto Mundo,

Consequenterque comparuit dictus Dominus Robertus de Morley Miles, Custos Turris Londoniæ, ac Dominum Johannem Oldcastellum secum adduxit, & coram nobis statuit.

Cui nos affabiliter & suaviter recitavimus Acta prioris Diei, ac, ut prius, recitavimus quomodo excommunicatus fuerat & est idem Dominus Johannes, ac rogavimus & requisivimus eundem quatenus peteret & admitteret in forma debita Ecclesiæ Absolutionem.

Cui idem Dominus Johannes expresse respondit tunc ibidem:

Quod nullam Absolutionem in hac parte peterit a Vobis, sed a solo Deo.

Conse-

Consequenter Nos suavi & modesto modo rogavimus & requisivimus eundem Dominum *Johannem*, quatenus de & super Articulis sibi oppositis suum clarum daret Responsum.

Et primo, circa Sacramentum Eucharistiæ.

Ad quem Articulum, inter cætera, dixit & respondit:

Quod sicut Christus hic in Terra degens, habuit in se Divinitatem & Humanitatem, Divinitatem tamen velatam & invisibilem sub Humanitate, quæ in eo aperta & visibilis fuerat; sic in Sacramento Altaris & verum Corpus & verus Panis, Panis (videlicet) quem videmus & Corpus Christi, sub eodem velatum, quod non videmus.

Ac Fidem circa Sacramentum hujusmodi, in Scheda prædicta, sibi per Nos transmissa, per sanctam Romanam Ecclesiam & Doctores sanctos determinatam, expresse negavit, Determinationem Ecclesiæ fore aut esse; sed, si est Determinatio Ecclesiæ, dixit quod est facta contra sacram Scripturam, & postquam Ecclesia fuit dotata, & Venenum effusum in Ecclesia, & non ante.

K

Quo

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Quo etiam ad Sacramentum Pœnitentiæ & Confessionis, dixit & asseruit expresse tunc ibidem:

Quod, si quis in aliquo gravi Peccato constitutus, a quo ipse surgere nescivit, expediret & bonum esset sibi adire aliquem sanctum & discretum Sacerdotem pro Consilio ab eo habendo; sed quod confiteretur peccatum suum proprio seu alteri Presbitero, etiamsi haberet Copiam ejusdem, non est necessarium ad Salutem, quia solâ Contritione Peccatum hujusmodi deleri posset, & ipse Peccator purgari.

Circa Adorationem sanctæ Crucis dixit & asseruit tunc ibidem:

Quod solum Corpus Christi, quod pendebat in Cruce, debuit adorari, quia illud Corpus solum fuit & est Crux adoranda.

Et interrogatus quem Honorem faceret imagini ipsius Crucis? Respondit verbis expressis:

Quod illum solum Honorem faceret sibi; quod bene mundaret eam & poneret in bona Custodia.

Quoad

Quoad Potestatem Clavium, Dominum nostrum Papam, Archiepiscopos, Episcopos, & alios Prælatos dixit:

Quod Papa est verus Antichristus, hoc est Caput ejusdem; Archiepiscopi, Episcopi, necnon alii Prælati, Membra; & Fratres Cauda illius; quibus Papæ, Archiepiscopis, & Prælati non est obediendum, nisi quatenus fuerint imitatores Christi & Petri in Vita, Moribus, & Conversatione, & quod ipse est Successor Petri, qui est in Vita melior, & Moribus purior, & nullus alius.

Uterius dixit, idem Dominus Joannes alta Voce, Manibus expansis, alloquendo circumstantes:

Isti qui judicant & volunt damnare me, seducent vos omnes & seipsos, & vos ducent ad Infernum; ideo caveatis ab eis.

Quibus sic per eum dictis, nos iterum ac sæpius flebili vultu dictum Dominum Joannem alloquebamur, eundem verbis, quibus potuimus, exhortando ut ad Unitatem Ecclesiæ rediret, crederet & teneret quod Ec-

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clesia Romana credit & tenet; qui respondēbat expresse:

Se aliter non credere nec tenere quam superius expressit.

Videntes ergo quod in eo, prout apparuit, proficere non potuimus, tandem cum cordis amaritudine processimus ad Sententiæ diffinitivæ Prolationem in hunc modum:

IN DEI NOMINE AMEN,

Nos Thomas, permissione Divina Sanctæ Cantuariensis Ecclesiæ Archiepiscopus & Minister humilis, totius Angliæ Primas, & Apostolicæ Sedis Legatus.

In quadam Causa sive Negotio Hæreticæ Pravitatis, de & super diversis Articulis, super quibus Dominus Joannes Oldcastellus Miles, Dominus de Cobham, coram Nobis, in ultima Convocatione Cleri nostræ Cantuariensis Provinciæ, in Ecclesia Sancti Pauli Londini celebrata, post Inquisitionem diligentem ibidem inde factam, detectus & delatus extiterat, & per nostram Cantuariensem Provinciam notorie & publice diffamatus, ad Denunciationem & Requisitionem totius Cleri prædicti in eadem Convocatione, inde nobis

nobis factam, favore possibili, Deo teste, quo potuimus, legitime procedentes contra eundem, ac Christi Vestigiis inhærendo, *qui non vult Mortem Peccatoris, sed magis ut convertatur & vivat*, nitebamur eundem corrigere, ac viis & modis, quibus potuimus atque scivimus, reducere ad Ecclesiæ Unitatem, declarantes eidem quod in hac parte Sancta Romana & Universalis Ecclesia docet, tenet, determinavit, & prædicat,

Et quamvis eundem, in Fide Catholica devium, invenerimus adeo duræ cervicis, quod Errorem suum noluit confiteri, aut se purgare de eodem, nec etiam detestari eidem, paterno nichilominus compatiētes affectu, ac ipsius Salutem cordialiter affectantes, præfiximus eidem certum Terminum competentem ad deliberandum, & si voluisset, pœnitendum & reformandum seipsum.

Ac demum, eo quod eundem consideravimus incorrigibilem, servatis primitus quæ in hac parte de Jure requiruntur, cum dolore & amaritudine cordis ad diffinitivæ Sententiæ Prolationem procedimus in hunc modum.

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CHRISTI NOMINE INVOCATO, ipsumque solum habentes præ oculis, quia, per Acta inactitata, producta, exhibita, Signa, Evidentias, & Indicia, diversa insuper Probationum genera, reperimus eundem Dominum Joannem Militem fore & esse Hæreticum, Hæreticisque credentem, in Fide & Observantia Sacrosanctæ Romanæ & Universalis Ecclesiæ, & præsertim circa Sacramenta Eucharistiæ & Pœnitentiæ, quod, tanquam Iniquitatis & Tenebrarum Filius, in tantum obduravit Cor suum, ut non intelligat vocem sui Pastoris, nec velit Monitionibus allici, nec reduci Blanditiis, investigatis primitus, rimatis, & diligenter pensatis Meritis Causæ antedictæ, ipsiusque Domini Joannis demeritis Culpis per ipsius Damnablem Pertinaciam aggravatis,

Nolentes quod is qui nequam est fiat nequior & alios inficiat sua Labe, de Consilio & Assensu, magnæ Discretionis & Sapientiæ Virorum, Venerabilium Fratrum nostrorum, Dominorum, Ricardi Londoniensis, Henrici Wintoniensis, & Benedicti Bangorensis, Episcoporum, & aliorum nonnullorum, in Sacra Theologia, Decretis, & Jure Civili Doctorum, aliarumque Religiosarum & Peritarum

rum Personarum, nobis assistentium, præfatum Dominum Joannem Oldcastellum Militem, Dominum de Cobham, de & super hujusmodi detestabili Reatu convictum, & ad Ecclesiæ Unitatem pœnitentialiter redire nolentem, HÆRETICUM, ac in his quæ tenet, docet, determinavit, & prædicat sacrosancta Romana & universalis Ecclesia, & præsertim in Articulis suprascriptis, errantem judicavimus, declaravimus, & condemnavimus, sententialiter & diffinitive in his Scriptis, relinquentes eundem exnunc, tanquam HÆRETICUM, Judicio Seculari.

Ipsūque nihilominus HÆRETICUM, omnesque alios & singulos, qui eundem de cætero, in sui favorem Erroris, receptaverit vel receptaverint, defensaverit seu defensaverint, sibi Consilium, Auxilium, seu Favorem in hac parte præbuit vel præbuerint, tanquam Fautores, Receptatores, & Defensores Hæreticorum, excommunicavimus, & excommunicatos denunciāmus etiam in his Scriptis.

Et, ut ista præmissa omnibus in Christo credentibus innotescant, vestræ Fraternitati committimus & commendamus, quatenus præfatum Dominum Johannem Oldcastellum,

sicut præmittitur, per nos fuisse & esse damnatum HÆRETICUM, SCHISMATICUM, & in Articulis superscriptis errantem, omnesque alios & singulos, qui eundem Dominum *Jobannem* de cætero in sui Favorem Erroris receptaverit defensaverit, receptaverint vel defensaverint, aut sibi Auxilium, Consilium vel Favorem in hac parte præbuerit vel præbuerint, tanquam Receptatores, Fautores, & Defensores HÆRETICORUM, per dictam nostram Sententiam diffinitivam, excommunicatos in Ecclesia vestra, per vestras Civitates & Dioceses, per singulos Subditos vestros & Curatos earundem, in Ecclesiis suis, cum major in eisdem affuerit Populi Multitudo, alta & intelligibili Voce & in Lingua materna, prout supra serius contineatur in hoc Processu, declarent, publicent, & exponant, ut sic Opiniones erroneæ Populi, qui aliter concepit forte in hac Materia quemadmodum se habet rei veritas, hac Declaratione Publica rescindantur.

Quod idem per vos singulis Confratribus nostris, nostræ *Cantuariensis* Provinciæ Suffraganeis, de Verbo ad Verbum, rescribi

&

& innotesci volumus & mandamus, ut ipsi omnes & singuli, per suas Civitates & Dioeceses, modum & formam hujus nostri Processus, dictam etiam per nos latam Sententiam, & cætera omnia & singula contenta in iisdem, publicent, intiment, & declarent, & consimiliter per Subditos suos & Curatos faciant publicari.

De Die vero Receptionis Præsentium, & quid feceritis in Præmissis, & quomodo hoc nostrum Mandatum fueritis & fuerint executi, debite & distincte certificetis & certificent, dicto Negotio expedito, Litteris vestris & suis Patentibus, habentibus hunc Tenorem.

Datum in Manerio de *Maydeston* x. Die Mensis Octobris, Anno 1413, & nostræ Translationis Anno 18.



De



*De Proclamatione facienda contra
Johannem Oldcastell.*

Claus. 1 Hen.V. m. 10. d.

REX Vicecomiti *Kantiae* Salutem.
Cum nos plenius informemur & notorie & manifeste dinoscatur, quod quamplures Subditi nostri, Regni nostri Angliæ, *Lollardi* vulgariter nuncupati, per Procurationem, Excitationem, Confortationem, Abettamentum, & Manutentionem *Johannis Oldcastell* Chivaler,

Qui jam tarde in Hæresin dampnatus & pro Hæretico manifesto Pronunciatus & Declaratus extitit, juxta Canonicas Sanctiones editas in hac parte,

Diversas Opiniones Fidei Catholicæ manifeste contrarias prædicaverunt, & prædicari fecerunt.

Ac Mortem nostram, pro eo quod Nos contra eos & Opiniones suas hujusmodi partem Nos fecimus, ut verus Princeps Christianus & prout Vinculo Juramenti astringimur,

gimur, contra Ligeantiæ suæ debitum, falso & proditorie imaginaverunt,

Ac quamplura alia, tam in Fidei Catholice quam Status Dominorum & Magnatum dicti Regni nostri, tam Spiritualium quam Temporalium, Destructionem imaginaverunt,

Ac diversas Congregationes & alia Conventicula illicita pro nephando Proposito suo in hac parte perimplendo fecisse proposuerunt & pro Possè suo indies facere non desistunt, in Personæ nostræ propriæ ac Status Dominorum & Magnatum prædictorum verisimilem Destructionem,

Nos,

Attendentes qualiter quidam hujusmodi *Lollardorum* & aliorum qui Mortem nostram ac alia Mala & Facinora prædicta, ut præmittitur, imaginaverunt & proposuerunt, occasione præmissa capti, ac pro nephando Facto & Proposito suis in hac parte Morti adjudicati existunt,

Volentesque proinde, meliori & quietiori modo quo poterimus, pro effusione Sanguinis Christiani evitanda, & præsertim Ligeorum nostrorum, quos, propter teneram & specialem affectionem quam ad eos gerimus
&



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Ac quamplura alia, tam in Fidei Catho-
licæ quam Status Dominorum & Magnatum
dicti Regni nostri, tam Spiritualium quam
Temporalium, Destructionem imaginave-
runt,

Ac diversas Congregationes & alia Con-
venticula illicita pro nephando Proposito suo
in hac parte perimplendo fecisse proposue-
runt & pro Possè suo indies facere non de-
sistunt, in Personæ nostræ propriæ ac Status
Dominorum & Magnatum prædictorum ve-
risimilem Destructionem,

Nos,

Attendentes qualiter quidam hujusmodi
Lollardorum & aliorum qui Mortem no-
stram ac alia Mala & Facinora prædicta, ut
præmittitur, imaginaverunt & proposuerunt,
occasione præmissa capti, ac pro nephando
Facto & Proposito suis in hac parte Morti
adjudicati existunt,

Volentesque proinde, meliori & quietiori
modo quo poterimus, pro effusione Sangu-
inis Christiani evitanda, & præsertim Ligeo-
rum nostrorum, quos, propter teneram &
specialem affectionem quam ad eos gerimus

&c

& habemus, ab Sanguinis effusione & huiusmodi Corporali Punitione præservare tota mentis nostræ intentione desideramus, ordinare & providere.

Tibi præcipimus firmiter injungentes quod in singulis locis in Balliva tua, ubi melius expedire videris, ex parte nostra publice proclamari facias :

Quod illi, per cujus Procuracionem, Excitationem, Consilium, sive Narrationem, prædictus *Johannes* captus fuerit seu arestatus, Quingentas Marcas, ac ille, qui ipsum *Johannem* capiet, seu arestari faciet, Mille Marcas de Dono nostro pro labore suo in hac parte habebunt,

Quodque Cives & Burgenſes ac Communitas Civitatum, Burgorum & aliarum Villarum, qui ipsum *Johannem* capient & arestabunt, & eum coram Nobis duci facient, de omnimodis Taxis, Tallagiis, Decimis, Quintisdecimis, aut aliis Quotis quibuscunque, Nobis vel Hæredibus nostris de cætero concedendis, erga Nos & dictos Hæredes nostros quieti erunt, & penitus exonerati imperpetuum.

Quodque

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Quodque Nos Litteras nostras Patentes,
sub Magno Sigillo nostro, eis inde fieri faci-
ciemus,

Ac quod ipsi, in agendis suis & in Prose-
cutione sua quacumque, licita & honesta,
erga Nos de cætero facienda, graciosius Nos
invenient & habebunt.

Teste Rege apud *Westmonasterium* unde-
cimo die Januarii.

Per ipsum Regem.



In



*King Henry the Fifth's Proclamation
for the Apprehension of Sir John
Oldcastle.*

In Turri London.

BE it knowne to all maner Men on owre
Soveraigne liege Lorde behalfe *Henry*
Kyng of *England* and of *Fraunce*, Lord of
Ireland, yat for als mykyll as Sire *John*
Oldcastell, somtyme callid Lord of *Cobham*,
refuse nore wilnoght ressaive nore sue to have
none of the Gracys before yis Tyme be owre
foresaid liege Lorde grauntid to all his liege
Poeple that hath offendid, bot continued
forthe in evyll and courfid purpos to de-
struye this noble Kyrke of *Inglonde*, and
the Kyng and his trewe liege Poeple : Owre
forsaid Soveraigne liege Lord hath grauntid
and grauntys to what Man that he be that
takys, or may take fro this Day forth the
forsaid Sire *John Oldecastell*, and kepis and
bryngys

bryngys hym to the Kynge, he fall have and be trewly paied of M. Marc of Gold a xx. *li.* of fure lyvelod yerly duryng his Lyve. And if any Cite, Burgh, or othir Toune may take the forsaide Sire *John* and kepe him, or bryng hym to the Kyng, it fall be dischargid and made free that it fall paie nethir Quinzisme, Disme, nor Taxe duryng the Kynges Lyve, though any be grauntid in this Land fro thense forwarde. And owre that whe Charge and Command straitly to al the Lordys Officers, and al othir owre liege Men that theye be helpyng, suppowelyng, and strenghyng to his Takyr or his Takirs what evir that he be or thay ben.





The Writ for bringing Sir John Oldcastle, after he was taken, up to London.

Rot. Pat. 5. H. 5. m. 10. dorso.

De adducendo Johannem Oldecastell coram Concilio.

REX dilecto & fideli suo Edwardo Charleton Chivaler salutem. Quia certitudinaliter informamur, quod *Johannes Oldcastell* Chivaler proditor noster per quosdam servientes & tenentes vestros in March' *Walliæ* nuper captus extitit, & in Castro de *Pole* ad præsens existit, ac nos volentes præfatum *Johannem* coram nobis & Concilio nostro certis de causis celeriter adduci, & de fidelitate & circumspectione vestris plenius confidentes assignavimus Vos in propria persona vestra ad præfatum *Johannem* coram dicto Concilio nostro apud *Westm'* cum omni celeritate possibili salvo & secure adducend', ac ad sufficiens posse hominum ac Equos

Equos & Cariagium competens ex causa prædicta quotiens opus fuerit tam infra libertates quam extra, feodo Ecclesiæ dumtaxat excepto, pro denariis nostris in hac parte solvend', capiend', & arestand'. Et ideo vobis mandamus, quod circa præmissa diligenter intendatis, & ea faciatis & expleatis in forma prædicta. Damus autem universis & singulis Justiciariis, Vicecomitibus, Majoribus, Ballivis, Constabulariis, & aliis Ministris, & Ligeis nostris tam infra Libertates quam extra tenore præsentium, quod vobis in præmissis faciend' & explend' sub fide & ligeancia quibus nobis tenentur intendentes sint, consulentes, & pro viribus auxiliantes.

In cujus, &c.

Teste Johanne Duce Bedford' Custode Angliæ apud Westm' primo die Decembris.

Per Concilium.

L

Pro



Pro Lollardis, de Pardonatione.

Claus. 2 Hen. V. m. 24.

REX Vicecomitibus Londoniæ, Salutem.

Cum diversi Subditi & Ligei nostri, quod dolendum, ad instigationem & instinctum callidissimi Hostis & versuti & suorum Sequacium, diversas Opiniones, Fidei Catholicæ ac sanæ Doctrinæ manifeste contrarias & obnoxias, nuperime tenentes, docentes & prædicantes, in Mortem nostram ac diverforum Dominorum tam Spiritualium quam Temporalium Regni nostri,

Pro eo quod eis non assensum & favorem, set obicem posuimus & repulsam, prout Catholicum decuit Principem, & fuimus in susceptione Coronæ nostræ, sicut cæteri incliti Progenitores nostri, ad hoc astricti vinculo juramenti,

Nequiter imaginaverint & conspiraverint, prout diversi illorum, ex hac causa jam morti addicti & adjudicati, notorie fuerunt confessi:

Nos,

Nos,

Jam attendentes qualiter nonnulli, forsitan satis Fideles nostri, de præmissis, ex odio & malitia vel informatione sinistra & minus vera, in futurum de facili impeti & accusari, multipliciter tam in Corporibus quam Bonis, quod nollemus, verisimiliter lædi poterunt & vexari,

Et volentes proinde,

Ob illius reverentiam, qui nobis de pluribus Inimicorum prædictorum repente Tutelam concessit & Victoriā, ac in suo sacro tempore & idoneo cunctis sibi delinquentibus, ne eos cum suis perdat Iniquitatibus & Delictis, Indulgentiam præstare velit & Pacem,

Pro tranquillitate, securitate, & quiete dictorum Ligeorum & Subditorum nostrorum,

Nullius Supplicantis impulsu, sed ex nostræ Regiæ Clementiæ mero motu, pro eo quod eis & errantibus potius misereri eligimus & parcere quam Pios pro Impiis, & Innocentes pro Nocentibus perdere & punire,

Remedium apponere pro viribus salutare,

APPENDIX.

De Gratia nostra speciali PARDONAVIMUS & REMISIMUS universis & singulis Ligeis & Subditis nostris cujuscumque Status, Gradus fuerint, vel Conditionis,

Exceptis *Johanne Oldcastell* Chivaler, *Thoma Talbot* Chivaler, *Ricardo Colfox*, *Willielmo Parchemyner*, *Roberto Shene* Clerico, *Thoma Drayton* Rectore Ecclesiæ de Drayton Beauchamp in Comitatu Lincolnæ, *Johanne Hoper*, *Thoma Serneſ*, *Thoma Cheyne* Juniore Filio *Rogeri Cheyne*, nunc infra Turrim nostram Londoniæ existentibus, *Thoma Eston* Mercero Londoniæ, & *Elys*: ac illis qui ad loca Privilegiata, ex causis præmissis, fugerunt: Necnon illis, qui jam in Prisons ex causis præmissis existunt; ac etiam illis qui, pro eisdem causis areſtati, & in Prisons nostris detenti fuerunt, & ab eisdem Prisons per Manucaptionem sive Balliam deliberati existunt; necnon illis, qui in Prisons ex causis præmissis detenti fuerunt & ab eisdem evaserunt,

SECTAM PACIS nostræ, quæ ad Nos pertinet, pro omnimodis Proditionibus per ipsos seu eorum aliquem, erga Nos & Liegeantiam

geantiam suam, seu alias qualitercumque in hac parte, ante hæc tempora, factis & perpetratis, & firmam Pacem nostram eis inde concedimus.

Ita tamen quod Cartas nostras, inde factas, citra Festum Nativitatis Sancti Johannis Baptistæ, proxime futurum, separatim prosequantur.

Et ideo vobis præcipimus, quod circa præmissa in locis, infra Civitatem prædictam & Suburbia ejusdem, ubi magis expedire videritis, ex parte nostra, notificari faciatis & publice proclamari.

Teste Rege apud *Westmonasterium* vicesimo octavo die Martii.

Consimilia Brevia diriguntur singulis Vicecomitibus per Angliam, ac Cancellario in Comitatu Palatino Lancastriæ.





The Commission against the Lord
COBHAM.

In Rotulo Patent. de anno primo *Henrici*
quinti.

R. Dilectis & fidelibus suis *Willielmo* Roos de *Hamlak*, *Henrico* le *Scrop*, *Willielmo* Croiomere Majori Civitatis suæ *London*. *Hugoni* Huls, *Joanni* Preston, & *Joanni* Mertin salutem. Sciatis quod cum nos plenius informemur, ac notorie & manifeste dignoscatur, quod quam plures subditi nostri *Lollardi* vulgarie nuncupati, ac alii mortem nostram contra ligeanciæ suæ debitum proditorie imaginaverunt, ac quam plura alia, tam in fidei catholicæ quam status dominorum & magnatum regni nostri *Angl.* tam spiritualium quam temporalium destructionem, proposuerunt, ac diversas congregationes & alia conventicula illicita pro nephando proposito suo in hac parte perimplend.

implend. fecerunt, in nostri exheredationem ac Regni nostri destructionem manifestam: Nos hujusmodi *Lollardos* ac alios prædictos, juxta eorum demerita in hac parte castigari & puniri volentes, ac de fidelitate & circumspeditione vestris plenius confidentes: assignavimus vos quinque, quatuor, & tres vestrum, quorum vos præfati Major & *Hugo*, duos esse volumus, Justic. nostros, ad inquirend. per sacram. proborum & legal. hominum de Civitate prædicta & Suburbiiis ejusdem, ac de Comit. *Middlef.* tam infra Libertates quam extra, per quos rei veritas melius sciri poterit de omnibus & singulis Proditionibus & Insurrectionibus per hujusmodi *Lollardos* in Civitate, Suburbiiis, & Com. prædictis, factis & perpetratis, nec non de omnimodo proditionibus & Insurrectionibus, Rebellionibus, & Feloniis in Civitate, Suburbiiis, & Com. prædictis, per quoscunque & qualitercunque factis sive perpetratis, & ad easdem Proditiones, Insurrectiones, Rebelliones, & Felonias audiend. & terminand. secundum Legem & consuetudinem Regni nostri *Angl.* Et ideo vobis mandamus, quod ad certos, &c. quos, &c. quorum, &c.

APPENDIX.

ad hoc provideritis diligentes super premissis fac. inquisitiones & præmissa omnia & singula audiat & terminet in forma prædicta facturi, &c. Salvis, &c. Mandavimus enim Vicecomitibus nostris *Lond. & Midd.* quod ad certos, &c. quos, &c. quorum, &c. ejus Scire fac. venire facietis coram vobis, &c. quorum, &c. tot, &c. de Balliva sua, tam infr. libertates quam extra, per quos, &c. & inquiri.

In cujus, &c. \

Teste Rege apud *Westm.* x. die *Januarii.*

Per ipsum Regem.



The



*The Inditement of the Lord Cobham,
Sir Roger Acton and others.*

Parliamenta Coronæ coram Domino Rege apud *Westm.* de Termino Sancti *Hilarii*, Anno Regni Regis *Henrici* quinti post conque. primo, Rot. vii. inter Parliamenta Regis. Alias coram *Gulielmo Roos* de *Hamlak*, *Henrico le Scrop*, *Gulielmo Crowmere* Majore Civitatis *London.* *Hugone Huls* & fociis Justic. Domini Regis, ad inquirend. per sacram. proborum & legal. Hominum de Civitate Domini Regis *London.* & Suburbiis ejusdem, ac de Com. *Midd.* tam infra Libertates quam extra, de omnibus & singulis Proditionibus & Insurrectionibus per quamplures subditos Domini Regis, *Lollardos* vulgarit. nuncupatos, & alios in Civitate, Suburbiis, & Com. predictis, factis & perpetratis, nec non de omnibus Proditionibus, Insurrectionibus, Rebellionibus, & Feloniis in Civitate, Suburbiis, & Com. pred. per quoscunque & qualitercunque factis five perpetratis, & ad easdem

easdem Proditiones, Infurrectiones, Rebelliones, & Felonias audiend. & terminand. secundum Legem & consuetudinem Regni Domini Regis *Angliæ*, per Literas ipsius Domini Regis Patentes, assign. apud *West.* die Mercurii proximo post Festum *Epiphaniæ* Domini, Anno Regni Regis *Henrici* quinti post conquestum primo, per sacram. xii. Jur. extitit presentatum: Quod *Joannes Oldcastle* de *Couling* in Com. *Kanc.* chr. & alii *Lollardi* vulgar. nuncupat. qui contra Fidem Catholicam diversas Opiniones hæreticas & alios Errores manifestos legi Catholice repugnantes à diu temerarie tenuerunt, Opiniones & Errores predictos manutenere, at in facto minime perimplere valentes, quandiu Regia potestas & tam status regal. Domini nostri Regis quam status & officium Prælatiæ dignitatis infra Regnum *Angl.* in prosperitate perseverarent, falso & proditorie machinando, tam statum Regni, quam statum & officium Prælatorum, necnon ordines religiosorum infra dictum Regnum *Angl.* penitus adnullare: Ac Dominum nostrum Regem, Fratres suos, Prelatos, & alios Magnates ejusdem Regni interficere, nec non Viros religiosos, relict. cult. divinis & religiosis observantiis ad occupationes mundanas

mundanas provocare, & tam Ecclesias Cathedrales quam alias Ecclesias & Domos religiosas de reliquis & aliis bonis Ecclesiasticis totaliter spoliare ac funditus ad terram prosternere, & dictum *Joannem Oldcastel* Regentem ejusdem Regni constituere, & quamplura regimina secundum eorum voluntatem infra Regnum predictum quasi gens sine capite, in finalem destructionem tam Fidei Catholicæ & Cleri quam status & majestatis dignitatis regal. infra idem Regnum ordinare, falso & proditorie ordinaverunt & proposuerunt, quod ipso infimul cum quampluribus rebellibus Domini Regis ignotis ad numerum viginti millium Hominum de diversis partibus Regni *Angl.* modo guerrino arivat. privatim insurgent. & Die Mercurii proximo post Festum *Epiphaniæ* Domini Anno Regni Regis predicti predicto, apud Villam & Parochiam Sancti *Egigii* extra Barram veteris Templi *London.* in quodam magno campo ibidem unanimiter convenirent & infimul obviarent pro nephando proposito suo in præmissis perimplend. quo quidem die *Mercurii* apud Villam & Parochiam predictas predicti *J. Oldcastle* & alii in hujusmodi proposito proditorio perseverantes, predictum Dominum nostrum Regem, fratres

tres suos, videlicet, *Thomam* Ducem *Clarentiæ*, *Joannem* de *Lancastre*, & *Humfredum* de *Lancastre*, necnon prelatos & magnates predictos interficere, nec non ipsum Dominum nostrum Regem & Heredes suos de Regno suo predicto exheredare, & premissa omnia & singula, necnon quam plura alia mala & intolerabilia facere & perimplere falso & proditorie proposuerunt & imaginaverunt & ibidem versus Campum predictum modo guerrino arriati, proditorie modo Infurrectionis contra Ligeancias suas equitaverunt ad debellandum dictum Dominum nostrum Regem, nisi per ipsum manu forti gratiose impediti fuissent. Quod quidem Inditamentum Dominus Rex nunc, certis de causis coram eo venire fecit terminandum. Per quod preceptum fuit vic. quod non omitteret, &c. quin caperet prefatum *Joannem Oldcastle*, si, &c. Et salvo, &c. Ita quod haberet Corpus ejus coram Domino Rege, apud *Westmonasterium* ad hunc diem; scilicet die *Mercurii* proximo post octavas Sancti *Hillarii* isto eodem Termino ad respondendum Domino Regi de premissis, &c. Ad quos diem & locum, coram Domino Rege vic. return. quod predictus *Johannes Oldcastle* non fuit inventus
in

in balliva sua, &c. per quod preceptum fuit, vic. quod exigi faceret eum de Com. in Com. quousque utlagetur si non, &c. Et si, &c. tunc eum caperet, & salvo, &c. Ita quod haberent Corpus ejus coram Domino Rege in octavas Sancti *Joannis* Baptistæ ex tunc proximum sequen. ubicunque, &c. ad respondendum Domino regi de Proditionibus, & Feloniis superius sibi impositis. Ad quas octavas Sancti *Joannis* Baptistæ, An. Regni R. *Henrici* quinti post conquestum secundo, *Joanne Sutton*, & *Jo. Michell* vic. *Midd.* coram Domino Rege returnaverunt, Quod ad Com. *Mid.* centum apud *Braynford* die *Jovis* proximo ante Festum S. *Barnabæ* Apostoli, An. Reg. R. *Hen.* quint. post conquestum secundo, & ad quatuor Com. ex tunc ex proximo precedentes predictus *Joannes Oldcastle* exactus fuit, & non comparuit. Et quia ad nullum eorundem Com. comparuit, ideo presentibus coronatoribus Com. predicti utlagatus fuit, per quod inquiratur de terra & catallis suis.



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